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Report to the Vestry of St. Peter's Church, Albany,

of the Lay Delegates appointed by them, who attended the Diocesan Convention of the Protestant Episcopal Church, held at the City of New York, on the 23d day of September, 1845, and continued to the 30th of the same month.

To the Vestry of St. Peter's Church, Albany:

It is at all times proper for representatives to render an account to their constituents of their proceedings,—of the objects at which they aimed, of the principles on which they acted, of the measures supported or advocated by them, and of the results of the deliberations in which they were engaged. Such a report in reference to the proceedings of the Diocesan Convention of this Diocese, recently held in the city of New York, and which was attended by the undersigned as your delegates—by some of them a part of the session only—seems peculiarly required in consequence of the great inaccuracy of the accounts of those proceedings which have appeared in the newspapers of the city of New York, necessarily made in great haste by persons for the most part quite ignorant of the principles and forms of our Church government —and in consequence of the misrepresentations which have already gone forth, of the objects and views of at least one portion of the Convention.

Inthe first place, we wish to assure you, that the impression which would naturally be derived from the manner in which some of the newspapers have represented the conversations, and incidental remarks which the reporters heard, as well as the more regular debates—that there was great disorder and tumult as well as bad feeling in the Convention, would be quite erroneous. In a body composed of more than 350 persons, few of whom were acquainted with the modes of proceeding in deliberative assemblies, some irregularity was to be expected, which would be aggravated by the indiscretion of a very few turbulent men, such as are always to be found in every assemblage. The deeply interesting questions which were discussed, would naturally produce excitement among those who regarded these questions as vital to the prosperity, if not to the existence of the Church of their affections; and that this intensity of feeling should occasionally exhibit itself, is not at all surprising. If there had been no such exhibitions of interest in the proceedings, there would have been just ground for alarm at the apathy of the members of our communion. On one of the days of the session, these feelings were doubtless carried too far in the efforts of the minority of the Convention to prevent and defeat action, by repeated motions for adjournment. With these allowances and with this exception, we do not hesitate to say that the deliberations of the Convention were more orderly than usual in such large assemblages before the members become acquainted with the rules of order;—that they were characterized by mutual respect, that good and right feeling predominated throughout, and that when there was any apparent violation of courtesy or decorum, it was instantly rebuked by the good sense of the Convention, and was not repeated. The sittings were prolonged on several occasions to a late hour of the night; a circumstance which enabled spectators in the galleries to give vent to their various feelings and caused some appearances of disorder, which, however, have been greatly exaggerated. In our judgment the order, decorum and propriety of the proceedings of the Convention will compare much to their advantage, with those of any legislative body in this State or in the United States, during the agitation and discussion of questions of deep interest. And the manner in which the members came together during the last two hours of the session, the fervor and devotion with which they united in the closing religious services, convinced all that rancor and ill-will had no abiding place in their hearts, while those who had anticipated rupture and violence, were astonished at the peace, calmness, unity and mutual respect which prevailed. We regret to have detained you from the main subjects of our report by these remarks, but the character of our Church and of some of its most conspicuous members demanded at our hands the vindication which the simple truth could furnish.

Before proceeding to New York, we held a consultation among ourselves respecting the course it would be proper to pursue in reference to questions which it was anticipated would be presented, and in reference to measures which it would be expedient to propose or to adopt. It was understood that there existed extreme views diametrically opposed to each other. On the one side there were indications of an intention by some to urge measures for the restoration of Bishop Onderdonk to the exercise of his Episcopal functions, on the ground that the sentence of the court was invalid, or that it had fulfilled its office and had expired; and it was apprehended that efforts would be made to place this Diocese in a hostile attitude to the General Church in the United States. To these views and measures we were decidedly opposed, believing that the sentence of the court should be implicitly obeyed and respected, until its validity, if that was disputed, should be questioned and overruled by some competent tribunal, and that its effect or duration was not to be determined by the Convention, but by the authority which had prescribed it.

On the other side, it was known that the most strenuous exertions would be made to compel Bishop Onderdonk to change the position in which he had been placed by the judgment of the court, and to pronounce upon himself a sentence of degradation which the court had not deemed required by the occasion. The precise form in which this would be attempted,—whether by a direct request to resign,—by an indirect intimation that his services would be displeasing, or by bold and open denunciation —of course could not be known to us. But in any and every form which it could assume, it appeared to us that it would be intrusive, and rude, undignified, beyond the legitimate powers of the Convention, and subversive of the rights of an individual whose case had been disposed of by a regular trial and judgment of a competent tribunal.

The Convention of a Diocese, is neither an executive nor a judicial body, but is purely legislative, and even as such its functions and powers are very limited, being confined to the temporal concerns of the Diocese, and having no spiritual authority. And in this respect it differs widely from the representative assemblies of most other religious denominations in our country, which are by their constitutions *judicatories*, and possess also executive powers. With us the whole executive authority is vested in the Bishop, and all cases of a judicial character are disposed of by tribunals created solely for that purpose. By this wise provision, subjects which have agitated the counsels of other denominations and rent some of them in sunder, have passed by us without any excitement in our churches,—simply from the fact that they could not upon the settled principles of our society gain admission into our Conventions. We conceive this safeguard so vital to our unity and prosperity,—so fundamentally interwoven with the other parts of the fabric, that we would shrink from impairing it or diminishing its force in the slightest degree. A single instance of the violation of this great principle,—which denies all judicial power to our Convention,—would become an alarming precedent, which would be sure to be followed in cases having remote analogies, and thus our whole structure would be undermined and would soon fall in ruins. Having no authority to revise the proceedings of the court of Bishops, to amend, diminish, or enlarge their sentence, or to enforce its execution;—having no power whatever over the Bishop of the Diocese, either to try, convict or acquit him, we were unwilling to attempt to do that indirectly which we were forbidden by our institutions to do directly.

And we were unwilling by any act of ours, even to *seem* to admit that the reputation of our Church or of its members, stood in need of any disavowal by the Convention of its approving the misconduct of which Bishop Onderdonk had been convicted, or of its entertaining any desire to screen him from the consequences of that conviction. And we presumed that the Chaistian world would not doubt our abhorrence of crime and immorality in a clergyman or in a layman, although we should not think proper to proclaim it on the house-top, or in other situations where we had no right to speak on the subject.

It was very evident then, that we as delegates would be unable to co-operate with either of the sections or parties who had as yet promulgated their views so far as we understand them. It became our duty therefore to mark out for ourselves a course of action more agreeable to our own convictions of duty, which would provide for the exigencies of the Diocese, while it would avoid extremes and the causes for irritation, and which therefore, we hoped, might receive the support of the independent and uncommitted members of the Convention. While we were unwilling to go out of our way to wound and lacerate an already crushed man, or to add indirectly to the judicial sentence which had been pronounced upon him, yet it was obvious that any measures which could be devised for the relief of the Diocese must proceed on the assumption that Bishop Onderdonk might not again exercise any Episcopal functions, while those measures would be equally expedient and indeed essential, in the event of his being restored to all the powers and duties of his sacred office.

In this spirit and with these objects, we consulted with the worthy and much respected Rectors of St. Paul's Church and of Trinity Church in this city, with the gentleman who has officiated in this parish in behalf of our Rector who has been absent from the country for the last three months, and with some of the Vestry, and we also communicated our views to two lay delegates from the city of Troy. Circumstances render it proper for us to state, that we took counsel with no other persons previous to our departure for New York respecting the course to be pursued by us at the Convention. The measures agreed upon by us in this city, to be proposed, in the event of there being no others better adapted to the case, were the same with slight variations of form which were reported to the Convention by a large majority of the committee of twenty, and which appear in the resolutions submitted by them.

We found the state of feeling in the Convention not very different from what we had anticipated. Immediately upon its organization, and before any official report or information had been received upon which the action of the body could be predicated, the following proposition was submitted by a lay delegate from the Church of the Ascension in the city of New York:

Whereas, On the 3d of January last the Right Rev. Benjamin T. Onderdonk was pronounced guilty, by the highest judicial tribunal of the Church, on certain charges of impurity and immorality, and suspended from the office of a Bishop in the Church of God and the functions of the sacred office of the ministry, therefore,

Resolved, That this Convention, without expressing any opinion on the canonical question, deem it their duty to declare, and do hereby declare their solemn conviction, that the Right Rev. Benjamin T. Onderdonk, even if his restoration to office were practicable, can never perform the Episcopal functions in this Diocese with any prospect of usefulness to the Church.

This motion was laid on the table for the purpose of enabling the Convention to proceed with its regular business, and then to refer it to a select committee for consideration, with other propositions that might be submitted. After the usual reports had been called for and one from the trustees of the Episcopate fund had been received, which brought the subject of the Bishop's relations to the Diocese directly before the Convention, a lay delegate from Grace Church, Jamaica, presented the following proceedings of the Vestry of that Church:

"At a meeting of the Rector, Wardens and Vestry of Grace Church, Jamaica, Long Island, on the 24th day of August, 1845, to choose delegates to attend the annual State Convention of the Diocese, the following preamble and resolutions were offered, and, after discussion, were unanimously adopted:—

"*Whereas*, The present condition of the Diocese arising from the suspension of its Bishop from his holy office and ministrations, by the decision of a court, recognized by the canons of the Church, is one of the deepest interest and regret to all good Churchmen; and as the unity, peace and wants of the Diocese require that such a state of things should terminate as soon, and as quietly as may be; and as none have a greater or deeper interest in the early and safe settlement of this question than the great body of the laity of the Diocese—Therefore,

"*Resolved*, As the deliberate opinion of this Vestry, that the resignation of the Bishop can alone, under the circumstances, accomplish the great end and desire of every true Churchman, the restoration of the Diocese to its late prosperous and united position; and in the event of such resignation, that an adequate provision should be made for his future support."

In pursuance of the intimations which had previously been given, one of our number then moved that the report of the Trustees of the Episcopate Fund and the proceedings of Grace Church, Jamaica, should be referred to a committee of ten clerical members and ten lay delegates, who should also take into consideration the state of the Diocese and report with all convenient speed the measures which it was necessary or expedient for the Convention to adopt at this time. This motion was unanimously agreed to, and a most respectable committee was appointed by the President. The resolution offered by the lay delegate from Ascension Church, New York, was subsequently referred to the same committee. Thus a mode was provided for considering calmly and deliberately the various propositions that were or might be submitted, for concentrating the opinions of members, and if possible producing the unanimity so desirable.

As we do not propose to occupy your attention with any account of the other proceedings of the Convention than those which concerned the relations of the Bishop to the Diocese, we pass over the appointments of the usual committees and the other regular business;—except that it may be useful to mention, that the same persons who had composed the standing committee during the preceding year, and who had claimed and exercised the power to act as the ecclesiastical authority of the Diocese after the suspension of the Bishop, were re-elected by large majorities, having received an average of 88 clerical and 78 lay votes, while another ticket received an average of 36 clerical and 55 lay votes—a very gratifying expression of the approbation of this Convention. Let us not be misunderstood however, as intimating our belief that this vote had so much relation to questions growing out of Bishop Onderdonk's suspension, as to matters which have heretofore caused discussion and differences of opinion among the members of our communion.

Soon after the adjournment of the Convention on the second day, the committee of twenty met and remained in session for 5 or 6 hours. They met again in the afternoon of the next day, Friday, and in the evening of that day submitted to the Convention the result of their consultations. The reports of the majority and of the minority of the committee are given in an appendix, and to them we beg leave to refer you. It is not for us to characterize these reports, but we cannot forbear from calling your attention to the *only* proposition submitted by the minority of six, who, while they express their dissent from the measures of relief proposed by the majority, suggest no others, excepting the expression of their belief that "the resumption of the office of Bishop and the sacred functions thereto pertaining, would be injurious to the Church in this Diocese." Assuming that the desire implied by the passage of such a resolution should be gratified, and that Bishop Onderdonk after being liberated from his suspension and thus enabled to act in any way, should decline to resume the exercise of his Episcopal functions, in compliance with the resolution—what progress would have been made in providing for the immediate and urgent wants of the Diocese —wants which all acknowledged, and which the minority of the committee and their associates, so often and so eloquently exhibited as demanding the most prompt and vigorous action? It is obvious that nothing would have been accomplished, and this Diocese would have remained even in a worse situation than it was when the Convention met. We make these remarks in no spirit of invidious criticism, but to exhibit the state of feeling which in its desire to reach Bishop Onderdonk personally, seems to have overlooked the necessities of the Diocese and the great and paramount duty of the Convention. On the other hand, the measures recommended by the majority, presented a full and complete system, adequate to the supply of the immediate exigencies of the Diocese, as well as its future wants, and setting forth principles and views calculated without compromiting any, to reconcile all, in a quiet, peaceful and practical administration of the affairs of the Church, without commotion, without conflict, and in entire harmony with our whole system.

The first resolution reported by the majority of the committee relating to the incorporation of the Trustees of the Episcopate Fund, was adopted. The second resolution respecting the arrears of salary due Bishop Onderdonk up to the time of his suspension, was so manifestly a mere act of justice and duty, that it met with no opposition, and was also adopted. The first paragraph of the third resolution, declaring that the acts of the standing committee were justified by the canons of the Church and the exigency of the occasion, and were highly commendable, was also passed with very few dissenting votes. This paragraph embodies a great principle, and in connexion with a vote subsequently taken on the amendment of canon X. expresses the construction given by the Convention to those parts of the constitution and canons which authorize the standing committee to act when "there is no Bishop."

In the discussion of this part of the third resolution, and of other propositions, various and antagonist views were presented by different members ot the Convention. By a small number it was contended that Bishop Onderdonk being merely *suspended* from the exercise of his office, and not having been *deposed*, the court having refused to pronounce that sentence, he was still Bishop; and that therefore the words of the constitution authorizing a Bishop to "ordain or confirm or perform any other act of the Episcopal office when requested by any Church destitute of a Bishop" were not applicable; and the same persons also contended that the words of the first section of the canon of 1838, which provides that any Bishop "may on the invitation of the convention or of the standing committee of any Diocese, where there is no Bishop, visit and perform Episcopal offices in that Diocese," gave no authority to a Bishop of another Diocese to act in one where there was a suspended Bishop.

On the other hand, it was contended by another class that Bishop Onderdonk being suspended from his office, as they maintained, and at all events from the exercise of its functions, was thereby deprived of all jurisdiction and authority over this Diocese, and the Episcopate was absolutely vacant.

The majority of the committee regarded both these extreme views as being incorrect, and we entirely concurred with them, and so we believe did the convention.

The doctrine which the majority maintained was this: that there was a manifest distinction between a *vacancy* in an office, and a *disqualification* of the incumbent to perform specific official acts. This was illustrated by a variety of cases of daily occurrence in the administration of the laws, perfectly familiar to those who were conversant with the subject. Thus a judge interested in the event of a controversy pending in his court, or related to either of the parties within certain degrees of consanguinity, was disqualified to act, in those cases; and yet no one could question his judicial authority in any other case, or ask for the appointment of a successor on the ground of there being a vacancy in the office. So a sheriff who is party in a cause cannot serve process in that cause, nor perform any act in relation to it. But his office is not on that account to be regarded as vacant. So, if a sheriff be imprisoned, he would for the time be disqualified to act, but he would not cease to be sheriff. The physical disability of a judge or other officer arising from temporary insanity or other mental or bodily disease, would disqualify him from official action, without creating a vacancy in his office. Disqualification may exist in reference to a particular case, or to a class of cases; and it may be for a longer or shorter term. It may arise from accident or from the voluntary act of the officer, and yet not amount to resignation or vacation of the office.

The court which tried Bishop Onderdonk, were empowered by the canon under which they acted "to award the penalty of admonition, suspension or deposition." The canon itself made a manifest distinction between "suspension" and "deposition." The Convention had already by the 1st section of the 39th canon of 1832, declared the meaning of "deposition." That section is in these words: "When any minister is degraded from the holy ministry, he is degraded therefrom entirely, and not from a higher to a lower order of the same. Deposition, displacing, and all like expressions are the same as degradation. No degraded minister shall be restored to the ministry." It will be seen that the Convention regard "deposition" the same as "displacing" and "degradation." If "deposition," then, *displaces* a minister (the very expression applicable to this question,) suspension could not effect that result, for the penalties are by the canon made distinct and different.

The ordinary use and meaning of the terms, as well as the definitions given by all lexicographers, would seem to preclude all dispute on the subject. No well informed man would use the terms suspending, and displacing or deposing, in the same sense. The exact meaning of "suspension" is very happily given in Tomlin's Law Dictionary, as "a temporal stop, or hanging up, as it were, of a man's right for a time."

The case of *Philips vs. Bury*, in the King's Bench in England, reported in various books, and quoted in the report of the standing committee, is entirely decisive. Although the members of the court differed as to the right of Visiter to deprive a Rector of a College of his office, yet they all agreed that "a Fellow suspended remains a Fellow still, for that disability removed, there is no occasion of any re-admission," and in this Chief Justice Holt concurred. Suspension is here regarded as a disability, as a disqualification, merely; and the test applied to show that there was no vacancy is, that the disability being removed there would be no occasion for re-admission—being already admitted. So in the case of a suspended minister or Bishop,—the disability being removed, there would be no occasion for re-ordination or re-consecration.

In opposition to this view, it was contended by those who maintained that the Episcopate of this Diocese was absolutely vacant, that the *sentence* of the court created vacancy, that it was a suspension from office—which was thereby vacated. The sentence is in these words: "It is hereby ordered and declared that the sentence of this court upon the respondent is *suspension* from the office of n Bishop in the Church of God and from all the functions of the sacred ministry,—and this court do hereby solemnly pronounce and declare that the Right Rev. Benjamin Tredwell Onderdonk is suspended from all exercise of his Episcopate and ministerial functions." A distinction was taken by the members maintaining the existence of an actual vacancy, between a suspension from the office, and a suspension from the exercise of Episcopal functions,—the former as they contended producing a vacancy, while the latter produced only a disqualification. In reply it was denied that there was any difference between suspension from office, and suspension from the exercise of the duties of an office, but that they were equivalent and convertible terms —neither of them amounting to deposition; that it was not to be supposed, that the court under the name of suspension, intended deposition for a time—a sentence they had no authority to pronounce, or indefinite suspension, which would be an absurdity; but that they are to be presumed to have intended strictly to comply with the canon under which they acted, and to carry out the distinction which it established between suspension and deposition; and that the last clause of their senteuce, that Bishop O. should be "suspended from all exercise of his Episcopal functions" if it were repugnant to what preceded should be regarded as a qualification of it; that otherwise this strange result would follow, that the court had first suspended Bishop O. from *his office*—that is (as contended by those members,) had vacated his office, which would of course include a suspension from all Episcopal authority and much more, and then secondly, that the court had pronounced the very unnecessary supplemental sentence that he was suspended from all exercise of his Episcopal functions. And it may be remarked, that as the sentence can have no force beyond the meaning of the canon under which it was pronounced, we are in fact brought back to the question before discussed—of the difference between suspension and deposition.

(*To be concluded in our next.*)

The true penance enjoined by the Gospel is the forsaking of sin, and the doing acts of virtue. Fasting, prayers, and almsgiving, are acts that are very proper means to raise us to this temper. If fasting is joined with prayer, and if prayer arises out of an inward devotion of mind, and is serious and fervent, then we know that it has great efficacy; as being one of the chief acts of our religious service of God, to which the greatest promises are made, and upon which the best blessings do descend upon us. Almsgiving is also a main part of charity; which, when done from a right principle of loving God and our neighbor, is of great value in His sight. But if fasting is only an exercise of the body, and of abstaining so long, and from such things, this may perhaps trouble and pain the body; but bodily exercise profitteth nothing; so not to mention the mockery of fasting, when it is only a delay of eating, after which all liberties are taken, or an abstinence which is made up with other delicious and inflaming nutriments, these are of no value, being only inventions to deceive men, and to expose religion to mockery. But even severe and afflicting fasting, if done only as a punishment, which when it is over, the penance is believed to be completed, gives such a low idea of God and religion, that from thence men are led to think very slightly of sin, when they know at what price they can carry it off. Such a continuance in fasting in order to prayer as humbles and depresses nature, and raises the mind, is a great mean to reform the world; but fasting as a prescribed task to expiate our sins, is a scorn put upon religion.—*Burnet.*

Communications.

For the Churchman.

Tracts for the Seasons.

NO. XLII.

PSALM CXXII.* *Lætatus sum.*

I was glad when they said unto me, We will go into the house of the Lord.

2. Our feet shall stand in thy gates, O Jerusalem.

3. Jerusalem is built as a city that is at unity in itself.

4. For thither the tribes go up, even the tribes of the Lord, to testify unto Israel, to give thanks unto the name of the Lord.

5. For there is the seat of judgment, even the seat of the house of David.

6. O pray for the peace of Jerusalem; they shall prosper that love thee.

7. Peace be within thy walls, and plenteousness within thy palaces.

8. For my brethren and companions' sakes, I will wish thee prosperity.

9. Yea, because of the house of the Lord our God, I will seek to do thee good.

Although the title given to this Psalm in our Bible translation, and the table of contents prefixed to it, declare it to be David's; yet as these appendages to the several chapters, being no part of the inspired text, are sometimes of questionable authority, a difference of opinion has existed among the learned with respect to both the author and the occasion of this sacred song. Of its subject, however, there can be no doubt. It is a lively exhibition of the emotions of a pious Israelite, when meditating on the holy city of Jerusalem, the means therein provided for the due ordering and governing of the chosen people, and especially its consecrated tabernacle or temple, and the sacred services therein performed. It would appear also that these emotions were heightened by present or recent privation of the privilege of resorting, as every Israelite was wont to do, to this great metropolis of his Church and nation, at the three solemn annual festivals.

"I was glad when they said unto me, We will go into the house of the Lord."—After exclusion in the providence of God from the privilege of *meeting Him in the place* consecrated by His more immediate presence, one of the purest sources of joy which I experienced, was again to hear the welcome invitation of my pious companions to join them in going up to that hallowed spot, there to unite in its holy services, to take sweet counsel together, and to walk in the house of God as friends.

"Our feet shall stand in thy gates, O Jerusalem."—No urgency of request will be necessary; but with promptness and alacrity will we repair to the holy city of our God.

"Jerusalem is built as a city that is at unity in itself."—Whether I contemplate the number and beautiful order of its long and splendid rows of buildings, occupied by a numerous population, united in affection for this pride of their country, as well as by contiguity of residence; or turn my view to the well arranged and well administered civil and ecclesiastical polity, which distinguishes that centre of unity to the chosen Church and nation of the Living God; my mind rests with admiring contemplation on the order, stability, and beautiful harmony, every where conspicuous.

"For thither the tribes go up, even the tribes of the Lord, to testify unto Israel, to give thanks unto the name of the Lord."—Though spread, in their allotted districts, over the whole land of Judea, yet thrice in every year, at the return of the great solemn festivals, the adult males of every tribe were to go up and join their brethren in the appointed solemnities at Jerusalem. There they were thus to testify their devotion to their common Lord; to certify to each other and to the world that He alone was the God of their choice and worship, to the total exclusion of the false gods who held in degrading bondage the nations around them; to perform the holy rites appointed as means of His continued favor and protection; and to make to Him the bounden offering of their devout thanksgivings for the goodly heritage, and the distingished blessings and privileges, which they enjoyed.

"For there is the seat of judgment, even the seat of the house of David."—There is made provision for the due administration of that government and justice whereby God's people are to enjoy peace, tranquillity, and welfare; and for which the royal house of David is the chosen line of a succession of distinguished sovereigns.

"O pray for the peace of Jerusalem."—So holy, so well ordered, and so honored a community, and one so fraught with every means of happiness, deserves, and should receive, your warmest prayers for that continued protection and blessing of Heaven, without which all its excellencies will be blighted, all its honors laid in the dust, and discord and confusion bring on its ruin.

"They shall prosper that love thee."—A true and practical love for that good order, that heavenly peace, that wholesome discipline, and those religious privileges and duties, which befit this holy metropolis, cannot but be attended with the soundness of principle, and the salutary government and control of the character and conduct, which have promise of the blessing of Heaven as the surest means of prosperity and welfare.

"Peace" then—freedom from outward assault and inward commotion—"be within thy walls, and plenteousness"—abundance of all the means of comfort prosperity, and welfare, which flow from the good providence and grace of thy Covenant-God—"within thy palaces."

"For my brethren and companions' sakes, I will wish thee prosperity."—For their sakes with whom I am united by the ties of consanguinity, and theirs with whom the connecting link is the strong and holy bond of mutual participation in religious privileges, obligations, and services, "I will," with all earnestness and sincerity, enlisting in that behalf my heart's warm and constant prayer to God, and devoting thereto the utmost effort for which He may give me ability and opportunity, "wish thee prosperity."

But holier and purer still is another motive. Within thy beloved walls, in testimony of His gracious goodness to the sons of men, and as the hallowed place where they are to enjoy the most intimate communion with Him, and the most consoling and refreshing influences of His presence, and whence are to be diffused among them the valuable instructions and exalted blessings of His religion, stands "the house of the Lord our God." "Because of 'this' I will seek to do thee good."—Thy welfare shall be ever foremost in my thoughts, ever enlist my chief anxiety and care, and ever engage my warmest prayers, and my most devoted exertions.

If such were the emotions of the pious Israelite, when he contemplated the divine character, the solemn services, the holy duties, and the exalted privileges of the Church with which God had blessed his nation, and of which, as well as of the civil State, Jerusalem was the centre and metropolis, how much more earnest and devout should be like emotions of the members of that Church in its greater purity and sanctity, its more perfect and efficient organization, and its richer stores of revealed truth and light, under the Gospel! Of this last, fuller, and more glorious, that former and more limited dispensation was a type; and Zion, the name of the holy mount on which the temple stood, and Jerusalem, the name of the holy city which contained them, are well known epithets applied in Scripture to their great antitype, the Christian Church.

Now, indeed, that the Church is enlarged from a single nation to every nation under heaven, there is no one city to unite the affections of all the true worshippers of Jehovah, and no one temple whither they should all resort at solemn seasons. Yet there is that city of the Living God, that holy spiritual community, the universal Church, of which every smaller Christian body, wherever existing, with the ministry, sacraments, doctrines, and worship, that, by divine appointment, are its characteristic features, is a constituent part. And there is that grand temple of the Lord, of which every house dedicated to His true service, and every place of assemblage for His pure and duly ordered worship, may be considered an apartment. This holy city, at unity in itself, held together by the bond of the apostles' doctrine and fellowship, and having for its motto the inspired adage, *one Lord, one faith, one baptism;* whither it is appointed that all faithful people should go up to testify unto Israel, to give the evidence that God requires that they are His, and to render Him the bounden tribute of homage and thanksgiving; where is provided that holy succession, in which, commencing with the Great Son of David, flows the divine right to rule and act and minister in the divine name, and thus perpetuate the due order and polity of this sacred community, and its efficiency in securing to its members, and extending to the world, the rich blessings of the Gospel—this holy city, because it is of God's founding and preserving, and because He has promised to be with it alway even unto the end of the world, to be well known in its palaces as a sure Refuge in every want and danger of His people, and there to be ever found, through His appointed means, the Friend, the Comforter, the Protector, the Guide, the Sanctifier, and the everlasting Saviour, of all its true and faithful denizens—this holy city should fix our warmest love, and engage in its behalf our most ardent prayers, and our most solicitous, faithful, and unwearied exertions. For they saall prosper that love her. Let their love be true, constant, consistent, and active, and there is a holy covenant whereby God has been pleased to pledge His essential veracity that He will give peace and happiness, and confer the exalted blessings of grace and salvation. "Peace," then, "be within thy walls, and plenteousness within thy palaces," should be the heart's warm desire, carried out into faithful efforts, of every one who loves his God and Saviour. And that they should consider as the holiest, strongest, and happiest bond of union with their fellow men, which is afforded by mutual participation in the distinguished honor, the high, sacred, and everlasting privileges, and the hallowed sympathies, of connection with this Church of the Living God. The "brethren and companions" most beloved, should be our fellow members of this household of faith. For their sakes—for the love we bear to them, for the regard we cherish for their best interests, and for the value we set on sweet communion with them in holy offices —we should wish its prosperity, and ever say, Peace, and all its attendant choicest blessings, be within thee!

And "the house of the Lord our God," that holy sanctuary in which are provided the sacraments, worship, ordinances, and instructions, appointed to lead us, by grace through faith, in paths of piety and virtue here, and to glory, honor, and immortality hereafter, should concentre our enlightened attachment, and our warmest affections. "Because of" it—as the result of our deep conviction of the necessity, the exalted happiness, and the infinite importance of the duties to which it calls, and the benign influence which it exerts on both individuals and communities, we should, with all our hearts, and all our best efforts, *seek to do good* to the spiritual Jerusalem, the Church and city of the Redeemer.

This humble effort to contribute to the due understanding and enlightened use of this psalm, naturally leads to reflection on the great duty of SEEKING THE GOOD OF THE CHURCH—the subject of the devout and holy resolution with which it closes.

We may consider the motives to this duty, and its proper discharge.

Sufficient motives will be found in a due estimate of the blessings which we derive from the Church in both our individual and social capacity.

The Church is that sacred institution which God has established for the promotion of His glory and the spiritual and eternal welfare of mankind. With it He has made the holy covenant whereby He promises and pledges blessings, on conditions of His appointment, which are practicable by the grace He provides and offers, and are sources of the purest happiness and enjoyment to those who rightly attend to them. He visits it with those influences of the Holy Ghost which exalt, purify, and sanctify our nature. He has established in it the ministry through which the knowledge of true reli-

* Prayer Book version.

gion is to be imparted and preserved, and those holy and edifying offices performed which He has constituted means of grace and salvation, of spiritual union with Him, of partaking of His life, of being received at death into the holy happy rest of His paradise, and of finally coming forth to the resurrection of life, and being made partakers of His heavenly kingdom. To its instrumentality we were indebted for that blessed sacrament of baptism which brought us from our natural state of alienation from God into that wherein His grace and mercy are pledged to the humble, the contrite, and the faithful. In its instructions we learn how to walk so as to please God, to do our duty to our fellow men and our own souls, and to enjoy a reasonable hope of the divine favor. In its worship and ordinances, especially the sacramental commemoration of the great sacrifice for sin, we are provided with the means, which God has appointed, and promised to bless, of ability to go on, by grace through faith, in the exercise of all those virtues, and the fulfilment of all those obligations of the Gospel, which add so largely to the sum of human happiness, and so essentially promote our welfare in all civil, social, and domestic relations. There are found comfort in every affliction, guidance in every difficulty, the consolations and supports of religion in the hour of sickness and at the approach of death, and the voice of life from heaven when the remains of our pious relatives and friends are committed to their resting place in the dust.

If, from this general view of the blessings flowing to us from the Church of Christ, we turn to a particular notice of the means with which our branch of it is fraught for securing these blessings, we cannot but see additional reason to adopt the Psalmist's holy resolution, "I will seek to do thee good." Whether we regard that ministry which we have in unbroken succession from Christ; those sacraments which we enjoy in their primitive integrity and simplicity; that worship which breathes the spirit of inspired and of martyred men; those impressive and well ordered rites and ceremonies which conduce so largely to edification and devotion; those doctrines which so truly harmonize with the word of God, as well in their fulness as their freedom from the metaphysical subtleties and unhallowed appendages wherewith the foolishness of human wisdom has marred the fair form and beautiful proportions of the truth as it is in Jesus; or those wholesome principles and practical illustrations of good order, which characterize generally the institutions and operations of our communion; we see, in our own household of faith, and our own temples of the Lord, what should concentrate every feeling of devout attachment, discriminating preference, and operative regard. To seek to do good to this holy, primitive, and truly evangelical society, must present itself to our understandings and our affections as a duty yielding to none in obligation, and among the first in claims to ardent, consistent, and faithful devotion.

How this sacred obligation is to be fulfilled, and this devotion to be manifested, are serious practical inquiries growing out of the subject.

First, then, it is obvious that this can never be done as it should be until our hearts are deeply interested in those principles, and our characters and lives truly governed by those precepts of the Gospel, of which the Church is the divinely appointed conservator and dispenser, which she presents so clearly to our view, and which she urges so strongly on our operative regard. In the prophet's day there were those who, however indifferent or opposed to the true spirit and practical obligations of their religion, could plead, as ground of security, their outward religious privileges and performances, saying, The temple of the Lord, the temple of the Lord, the temple of the Lord, are these. And are there not many in the present day, ever ready to boast of their connection with the Church, to intermeddle in its concerns, to make a merit of services in its behalf, and even to assume extraordinary appearances of engagedness in the duties of its members, who yet are strangers to that main influence which it would exert over the soundness of their faith, and the sanctity and charity of their characters and lives?—The guilty inconsistency of this may be forgotten in devotion to the world, its pursuits, its pleasures, its follies, and perhaps its vices, or in the search of self-interest, or in indulgence of unhallowed motive. But the Church is not alone herein concerned. Her Divine Head is thus insulted, His teaching disregarded, and His grace rejected and despised. For the poor heathen, who never heard of Christ, and never had opportunity of being in His Church, but who acts faithfully up to the knowledge which he has, there is the delightful hope of mercy and everlasting favor from the kind and gracious God who is loving unto every man, and accepts him, if there is first a willing mind, according to that he hath, and not according to that he hath not. But how can there be hope for him before whom opportunities are daily spread, to whom calls and warnings are daily given, who is almost in contact with the offered blessings of grace and salvation, so that there lacketh nothing but a sincere, humble, and faithful effort on his part; and yet he most unthankfully refuses it? Terrible will be these opportunities, calls, and warnings, when they rise up in judgment against him, before that God, who, having waited to be gracious, will no longer strive, but give just way to His righteous indignation. And terrible will be the testimony borne against him by the very Church which he professed to regard, when she displays the sad injustice that has been done her, and the lamentable ills that she has suffered, through her faithless and inconsistent members.

Therefore, as the first and most essential step in seeking to do good to the Church, be it our aim, with humble reliance on divine grace, consistently to maintain the evangelical principles, and thoroughly to imbibe, and faithfully to illustrate in practice, the pure and holy spirit, which she is designed and fitted to nourish in her members.

With this view, willing, uniform, and constant heed should be given to her pious calls to attend her to the throne of the heavenly grace, in the services of the sanctuary, and especially in that nearest and most hallowed approach to our God and Saviour, which is provided in the solemnities of the altar. To these sacred duties we should bring hearts humbled and changed by repentance, alive to all the sensibilities of true evangelical faith, and warmed with sincere and unreserved devotion. Deeply conscious of our need of the grace of which we thus use the appointed means and pledges, arising out of our depravity and guilt, we should seek that grace with an earnestness proportioned to its absolute necessity in order to our enjoying the blessings of religion here and hereafter; and practically apply it to the purposes of godly living, with all the diligence and assiduity of which our moral agency is capable. To the Divine Saviour, full of grace and truth, to Whom our view is directed so constantly, with so much clearness, and in a manner so deeply interesting and affecting, in all the holy offices of the Church; we should ever look with true and living faith; with a just appreciation of the nature, necessity, and sufficiency of His mediation in our behalf; and with firm resolution and unwearied effort to forsake all interfering attachments, and follow Him. To that inspired volume of which the Church is the divinely constituted witness and keeper, and which she so constantly and impressively brings before us, we should ever look as the only rule for our guidance, if we would cherish the true faith, and so live as to please God, to do our duty, to promote our real happiness in this world, and to enjoy the glories and felicities of the world to come. Striving, through the means provided in the Church, and with devout and constant prayer for a blessing upon them, to attain to a correct knowledge of God's word, we should endeavor, through the grace promised to the Church, faithfully, sincerely, and unreservedly, to put it into practice.

Thus only will full justice be done to the means the Church provides for the advancement of her members in Christian integrity and excellence of character here, and to the perfection of their nature in a better world. And thus only can we be said truly to seek to do good to the Church; to give that evidence of honesty and sincerity which consists in confirming words by deeds; and to allow the Church the inestimable value of that argument in her favor, clear and strong to all well regulated minds, the faithful and consistent characters and lives of her members.

The experience thus afforded, and the principles and spirit thus nurtured, will naturally enlist our willing and liberal attention to another important class of means of doing good to the Church. "Because of" the love we have for "the house of the Lord our God," we will seek to extend among fellow men the blessed services and ordinances of that house.

Wherever, in the course of God's providence, our lot in life may be cast, one of the chief objects of our care and attention will be to do all that in us lies for the maintenance there of the ministrations of the sanctuary. Nor will this be merely a matter of casual regard; or enlist only that appropriation of our means and exertions which will take as little of them as possible from worldly objects; or be entered upon as a speculation which is to be so managed as to prove rather an investment, at least secure from loss, than an offering withdrawn entirely from all regard to worldly interest, and dedicated to the Lord of the whole earth. It will be recognized in its proper connection with the one thing needful, which must be attended to, at whatever practicable sacrifice.

Are temples and altars needed by our less favored brethren, whence the ministrations of the Gospel may diffuse their temporal, spiritual, and everlasting benefits? We will gladly aid, according as God hath prospered us, in providing them.

Is the Church engaged in the pious enterprises which have for their objects the fitting and sending forth of duly qualified ministers to serve in her temples and at her altars, and to spread more widely the blessings of the Redeemer's kingdom? We will cheerfully yield to them all practicable instrumentality.

Our own deep conviction and happy experience of the inestimable value of God's holy word will lead us to aid the Church in her efforts to distribute that blessed book, and to insure its proper use, correct understanding, and efficient practical application, by disseminating its best interpreter the Book of Common Prayer, and other duly approved books and tracts; and by imparting the blessings of sound Christian education.

A call, in the course of Providence, to participate in the care and counsels of the Church, in any department of its operations, parochial or otherwise, every conscientious man will regard as largely adding weight to his obligations to inform himself of its true character and principles, and of the soundest, safest, and most consistent methods of seeking to do it good and thus, to the utmost of his ability, within his proper sphere, to devote himself to the advancement of its increase, unity, good order, purity, and prosperity.

In these various ways, daily opportunities are afforded of seeking to do good to the Church. They will gladly avail themselves of them who properly estimate the mercies of their God and Saviour, who are impressed with a due regard for their own best interests, and who truly feel for the happiness and welfare of their fellowmen, and the greatest benefit of the community. The faithful Christian will seek to do the Church good for His sake to whom he owes every thing, and who has been pleased to inscribe upon it His own name, to pour upon it the gracious influences of His Spirit, and to make it the means of all spiritual and eternal blessings to men. He will seek it for the sake of his fellow men that they may be partakers of the inestimable benefits, here and hereafter, which it has to impart. He wilt seek it for his own sake, that he may share in that unspeakable mercy whereby Christ loved the Church, and gave Himself for it; that he may be a subject of that grace wherewith Christ nourisheth and cherisheth the Church; and that he may finally be advanced to its glorious consummation as the Church of the first born, triumphant in the heavens. There, in the peace, unity, and order of Jerusalem above, and before the throne of the immediate presence of the Great Son of David in His glorified humanity, and in the splendor of His divine perfections, the tribes of the Lord, gathered from every people, nation, and tongue, will testify, by homage pure as the celestial temple in which it is offered, and fervent as the spirit caught from near contact with seraphic choirs can make it, the love which unites them to the object of their worship, and give thanks unto His holy name forever and ever.

There, in the glorious celestial house of the Lord, a building which hath foundations, laid strong and imperishable on the Mount Zion, which may not be removed but standeth fast forever, and rich in all the splendor of the bright gems of heaven, there are many mansions. The Saviour hath gone to prepare in it a place for each of His humble and faithful followers. O it will indeed be a rest and refuge, in full and everlasting security, from all the cares, the turmoils, the disappointments, and the sorrows, of this probationary state, and all the sad consequences of the prevalence here of unrighteousness and sin. The light of the Lord will shine in it, and bring the perfection of joy and gladness. The praise and adoration of Him that sitteth upon the throne, and of the Lamb, will eternally interest every faculty of the understanding, and every emotion of the heart. Yes; and there too will be beloved brethren and companions. There are exalted celestial spirits, angels and archangels, cherubim and seraphim, with whom we shall be united in those rapturous services. High indeed will be the honor, and great and holy the dignity, thus conferred on our nature; but there will also be companionship still more conducive, if possible, even to heavenly felicity. Pious objects of affection have been taken before us to the eternal world. Pious objects of affection will be left behind us when we are taken thither. There we shall meet them all. The good of every age and nation will there be met. Brethren and companions in the holy communion of the Church triumphant, all the saved will be forever helpers of each other's joys.

O because of that house of the Lord our God, where this holy happy family will meet for all eternity; because of the exalted privilege of having it as our heritage forever; because of the unspeakable love of Christ in gaining for us access thither; and because of the brethren and companions whom we hope to meet there; what will we not do! Surely we will seek the good of God's holy Church on earth, the lively type of the blest company of heaven, and the appointed means of fitting men for union with their happy number. That good will be our souls' chief joy, and the animating and perpetually exciting motive of whatever in services, in contributions, and especially in the powerful influence of example, God may enable us to do in its behalf. B. T. O.

For the Churchman.

Diocesan Missions.

Mr. Editor,—It is with no small satisfaction we hear from private sources, that the miserable condition of our Diocesan Missions has arrested the attention of New York Churchmen and is likely to draw forth a liberality hitherto unprecedented. While we rejoice in this awakened feeling we know that, unless it can be concentrated and embodied in action, it will elicit a contribution but little in advance of the scanty and penurious measure hitherto bestowed. One would think that the bare statement of this fact, to wit, that while in importance it can yield to none and has peculiar claims on that genuine compassion that burns with a warmth proportioned to the nearness of its object, the Diocesan Mission has enjoyed less than three thousand dollars per annum of those tens of thousand scattered broad-cast over the world, would be enough to extort the resolve that so foul a blot on the largest Diocese in the Confederation should be wiped off; that the strenuousness of the effort should bear some proportion to the depression of the enterprise in which it is to operate; the greatness of the wants it proposes to relieve; and the peculiar exigence of the case.

I have alluded to an awakened feeling—this feeling for the most part is among its old professed friends. And they are not so blind to the times in which they work, when excitability seems to be a raging epidemic, as not to be prepared to encounter in their effort serious opposition. So long has this charity courted seclusion and its voice been hushed in silence that even a whisper will be regarded by many as an intrusion. Though in age venerable, yet even gray hairs will not protect it from the reproach of novelty. And if rumor is to be believed, though from painful experience we know how little in these times it is to be trusted, an antagonist of a more imposing character is to be met. But faith in a holy cause can remove mountains. Let the Missionary Committee but do its duty and all obstructions shall fall, and a motion be gained for it which if not violent, will be at least regular, untiring, and onward. I say the Committee, for to them must the Church look to guide the movement. It is true that that Committee is but the agent of the Convention,—the banker for its benefactions; but has it therefore no personal responsibility? Has it no power to quicken interest, to awaken slumbering energy? Is its duty confined to the dull task of paying out without any regard to what *might* be paid in? Has it no moral influence to exert? Is it only to perform a drudgery that escapes censure simply because it escapes work that belongs to a responsible agent? In times of bustle and noise and jostling for notoriety, a silent laborer is not to be despised. But what under ordinary circumstances might be praiseworthy, ceases to be a virtue in a given extraordinary case. Is the agent of a sacred charity in a great Diocese to permit objects both great and insignificant, declaimed over for their acknowledged moral grandeur, or puffed into diseased proportions because their littleness renders it necessary, to supplant it in public attention? What may be opposed to this enterprise in the way of argument, should of course be met by argument, but what comes from the senseless spirit of party, can be met by that triple-hearted, self-forgetting devotion that can be sustained only by rising above all party to the lofty aims of truth and duty. The Church is no party, and in proportion as we lose self in her best interests we exchange the galling yoke and heavy burden of the tyrant man, for the yoke that is easy and the burden that is light of Him who has said, "He that abideth in me and I in him, the same bringeth forth much fruit."

There is no consideration against Diocesan that will not hold good against all Domestic Missions with tenfold force, and then it becomes the old fight between the relative claims of Foreign and Domestic Missions. In such a controversy we desire to take no part. It is idle and productive of nothing but irritation. We have ourselves always been the advocate of Foreign Missions, and though now somewhat subdued in our zeal, yet quite indisposed to break a lance with those whose vision is less affected by age than our own. Were it not invidious we could now select foreign missions having our unqualified approval and for which we would most earnestly contend. We rejoice in a mission which is only another name for a fraternal tender of sympathy and interest; whose object is discriminating—not designed to supplant but to restore—that does not shrink from the labor of sifting what is novel from what is primitive,—that does not seek the infamous immortality of him who fired the "Ephesian Dome," but is content to be set down "The pious fool" who builds up. And we could as unqualifiedly endorse the mission which is but an act of justice to that race we have deeply injured. We would return no less a blessing than the Gospel of our Lord that brings peace on earth and good will to man, for the blood we have drawn from crushed hearts—for the bones that cry for vengeance from the ocean's bed and for the unnumbered miseries that have pursued and still pursue that race almost beyond the grave. Nor indeed with any other foreign mission would we needlessly war. "The field is the world," and we would remind our brethren that this fact we have not from a Foreign Committee, but from the great Head of the Church. Why the fact should be thought to favor the State of New York less than the Empire of China, we are at a loss to conjecture. If New York be really not a part of the world, judging from what we have of late observed and experienced it must be something bearing to it an amazing resemblance.

Justice, we fearlessly assert, has never yet been done to our Diocesan Missionaries.—While we would not pluck a leaf from the laurels of others, we cannot consent to see as self-denying men as Christendom affords virtually degraded,—cast off not by the world but by the Church as the offscouring of all things, and told that while all other missionaries receive assurance of at least a small support, his position is not sufficiently important to claim more than strength enough to feel the gnawing of hunger and the chill of cold. God forbid that I should break open that sanctuary to which a deeply sensitive nature retires from the vulgar gaze that would pry into its private griefs; but it should be told by some one and the Church shown from how deep a misery she might rescue some of her most faithful sentinels. They have never nodded upon her walls nor shrunk from their post. Privations the most distressing have been endured with the most Christian fortitude. Patience and constancy have often marked a most protracted scene of suffering. While the privations of other missionaries, far less distressing, are paraded before the public with a disgusting particularity, these are endured with a calm and silent confidence in that overruling Providence that watches even the fall of a sparrow. That enjoyment, the sacrifice of which is urged as one of the strongest claims of other missionaries, home, forms a strong element in their life of discipline. The Gospel which they preach has become dull from its very familiarity, and an ill-directed cultivation of mind has swept away that meekness with which in places of comparative ignorance men receive the simple word of God. They are compelled to move from day to day through icebergs of indifference from which they would gladly escape to those fields of foreign labors whose ice can freeze no farther than the body. Nay, as if this apathy were not enough, to the diocesan missionary often belongs the sad prospect of religious sensibility subjected to stimulants whose certain effect is to consume them. Indeed a considerable portion of his life is as if he were an inhabitant of a revolted planet, broken loose from those laws by which its safety is secured, at one moment driven from its source of light and heat—the next irresistibly urged into its scorching beams Among such a people he must establish the sober services of the Church, Catholic usages, that abhor spasms and cultivate rather habits than transient occasional feelings. No one who knows anything of human nature can believe this an easy task. Faith alone in the promises of God to his Church can sustain him.

But we fear that the neglect of Diocesan Missions has arisen from one most dangerous misapprehension. There has been an overrating of the moral condition of our people. We are no slanderers. We speak only of undoubted facts. What have we lived to see? Why a whole country in open rebellion against the laws of the land! Individuals reputed wealthy, for the paltry rent of sixty-four dollars for property out of which they had accumulated their wealth, resisting the executive law, murdering its public officer and subjecting themselves to a sentence which, if not commuted, must close their lives in infamy. It is time we opened our eyes to the moral recklessness that really exists. The awful facts before the public are but a few of the many illustrations of the tendency of the eye to look away from principle and conscience to a time-serving expediency. Crime is no longer impulsive, but cool-headed and deliberate, unrelenting and ferocious. It has risen from the ranks of outcasts to society's acknowledged members. Men of intelligence and property, and character, break down the barrier between vice and virtue, and reason themselves into a turpitude at which the heart of the Christian sickens. God has established an unalterable connexion between the means and the end. Where one is not enjoyed and used, the other can never be attained. Men have neglected the medicines of the great Physician by which all their diseases might be cured, for the quackery that an ungodly age has furnished, and the consequence we are all suffering. The Christian who in such an emergency can refuse his aid, we do not envy. Let him be sure that his motive can stand the ordeal of the Judgment. Our national vanity has taught us that this Union is the heart of the world, but with less fear of contradiction may it be said that New York is the heart of the Union. Look to it—that it send forth a healthy circulation. Let the amount raised for Diocesan Missions be, the present Conventional year, not three, but ten thousand dollars. Let our Diocese be dotted all over with Missionaries. Let us rise to the dignity of this work. Let us rise as Christians—as Churchmen—as Patriots. What is to be expected of the indifferent, when Christians themselves—warm-hearted Christians halt at a distance, and can be neither driven nor urged to advance? I say rise as Patriots.—In obedience to the commands of God alone rests this nation's greatness, nay, her very safety. What we have received from on high, we must perpetuate. The light of life must be kept trimmed and burning, and handed down to our posterity. They must be taught both by precept and example how the vestal flame is to be preserved. Talk not of the miseries of man, while you neglect their only cure. Let pride receive no check, let lust walk unrestrained—let covetousness paralyse every generous emotion—ambition reach its pinnacle—and general disregard of God's law chase into obscurity the modest form of virtue—and our country's destiny is written in no doubtful characters on our very walls—it needs no Daniel to decipher them. The knell of the nation is tolled, nor can the viol and the tabret, and the harp, and the gay dance, and the loud laugh silence that dreadful bell. Sin must be repented of and abandoned, and restitution made—covetousness abhorred—lust renounced—ambition mortified—and the sackcloth and the ashes become the habit of the people—all must fear God and keep his commandments or we are ruined.—God preserve us from national degeneracy, and make this land the abode of humble piety, quiet, peace and order—and to this end the Church is indispensable. She upholds Law—Law in its highest sense—Law "seated in the bosom of God—her voice the harmony of the world—to whom all things in heaven and earth do homage—the least as feeling her care—the greatest as not exempted from her power—Law, the mother of our peace and joy." HOBART.

For the Churchman.

Trinity Church—Pews.

Mr. Editor,—After your own remarks upon the communication of *Canon Law* it is hardly necessary to reply to him. The dictum of Sir William Scott, as quoted by himself, is sufficient for my purpose. I do not found any claim upon my right to a pew in the former edifice, but upon the free gift, if you please, of the Vestry. The Vestry has determined that I should have a pew in the new church; and CANON LAW would have the vote rescinded. And whether my right is good and valid and legal and equitable or not, cannot alter the case. If it is not good, it will hold until a claimant shows a better one. If the title to the house I possess is bad, it does not follow that Canon Law can take it from me—no, not even for pious uses. *Canon Law* talks of a pretended purchase of a "spiritual right"—which I do not understand any more than the charge that I would "convert at others' expense a thing valueless into a thing valuable." The fact most probably is that it is none of his business. *Canon Law* seems to be one of those benevolent gentlemen that are always finding out how good may be done—*by other people.*

A PEW-*holder.*

For the Churchman.

Mr. Editor,—I am extremely happy to see by an advertisement in the last Churchman, that Messrs. Henry M. Onderdonk & Co. are about republishing the Works of Bishop Horne. They are among the most interesting, edifying, and delightful reading furnished by English Theology. His Commentary on the Psalms, Sermons, and Considerations on the Life and Death of St. John the Baptist, rank among the very best companions for the Christian's parlor and closet. His Letters on Infidelity are admirable and seasonable. His few poems have peculiar sweetness and beauty. There are a few papers, somewhat, though not to an uninteresting degree, metaphysical, which cannot but prove highly acceptable to one who is fond of investigations connected with the great principles and practical uses of sound and pure Christian morals.

The spirit and doctrines of all Bishop Horne's writings are such as the Gospel teaches and the Catholic Church approves. And on the whole, I hardly know any works more desirable to occupy a prominent place in the various caterings of the press for the reading appetite of the age. JONES.

The Churchman.

New York: Saturday, November 8, 1845.

☞ THE CHURCHMAN.—Persons indebted to "The Churchman" are requested to pay the amount due, and Agents having funds in their hands are requested to forward the same to the Publisher without further delay.

The Protestant Churchman for October 25th, in its leading editorial (from the pen, we understand, of the Rev. Dr. Anthon) remarks:

"Indeed we know that *it* [the sentence of the late Episcopal Court] *has been declared a good and legal sentence by two of the very best of English civilians.*"

Notwithstanding the emphatic italics we apprehend that the editor has ventured this assertion without due consideration. It is possible that the two civilians referred to have pronounced a sentence of *indefinite suspension* "good and legal;" but incredible that they have pronounced such a sentence to be "good and legal" *under the Constitution and Canons of the American Church.* But since the assertion is made we call for the proof.

The editor continues:

"And if an opinion could have been obtained from England against the 'indefinite suspension,' we cannot but think that it would have appeared long since."

A sentence which is only remarkable as a new instance of amusing infatuation in regard to "English opinions."

The editor proceeds:

"Considering the sentence valid, that it has worked a vacancy in the Episcopate of the Diocese," &c. And again we read, "Now if the sentence has created a vacancy," &c.

To say plainly that the Diocese is vacant would be to affirm what is notoriously contrary to fact; and hence these cautious *considerings* and *ifs.* The question whether the Diocese is or is not vacant is a question of fact and not of speculation; and when a man fears to assert the vacancy as a fact, as knowing that the assertion would not be believed, it is of little importance what he *considers.*

The editor proceeds:

"And that even if any means can be devised which should result in the removal of the sentence, nothing but a re-election could restore to the Bishop his lost jurisdiction," &c.

To show the fallacy of this reasoning we have only to substitute *consecration* for *election* and *Episcopal powers* for *jurisdiction.* The argument would then be that "if the sentence were removed nothing but a reconsecration could restore to the Bishop his lost Episcopal powers."

The reply is that suspension is a *temporary* loss of office; and that when the sentence of suspension is removed the office is recovered, and the powers (that of jurisdiction among the rest) which were before dormant again become operative.

The Romanists, indeed, separate the right of jurisdiction from the Episcopal office in order to give it to the Pope; and some speakers in our late Convention (who had perhaps been dabbling in Dens) seemed disposed to separate the right of jurisdiction from the Episcopal office in order to take it to themselves; in other words to place it in the Convention. If the matter were not serious, it would be amusing to hear an American Bishop refer to Dens in proof that the Diocese of New York is vacant, and contend that our Convention might choose another Bishop in place of Bishop Onderdonk, because forsooth the Pope of Rome may appoint a new Bishop in the see of a bishop suspended. So the extremes of Popery and Dissent meet in Low Churchmen. Sound Churchmen, however, who eschew all Popery whether Romish or Protestant, will adhere to the Catholic principle that the power of Episcopal jurisdiction belongs of right to the Episcopal office, and will account it to be as mere radicalism to say that the Diocese confers jurisdiction on its Bishop as to say that it confers on him orders.

The editor concludes with an elaborate table of statistics to prove two points: 1. that a *numerical* as distinguished from a *parochial* majority is arrayed against the Bishop; and 2. that the wealth of the Diocese is also arrayed against him.

Without stopping to inquire how far the questions on which the comparison of votes is made were *test* questions; and without stopping to examine into the accuracy of the table (which we are told contains many mistakes) we shall for argument's sake, admit the result. Be it then that they who have not a constitutional majority, have a numerical majority: that they who cannot have questions decided in their favor by a vote of parishes, might have them so decided by a show of hands from the multitude. What then? Do they who make this vaunt wish to subvert the constitution of the Church, and turn it into a democracy? We knew that the *Courier*, of this city, with the art of a practised demagogue, had proposed such an alteration in our system; but we did not know that any of the clergy, or of the sound principled portion of the laity, were prepared to adopt the suggestion. It may be, as the editor argues, that the party opposed to the Bishop is in a numerical majority: and if so, they are welcome to such a pre-eminence. For our own part we love our Church system because it secures and so far as it secures, the ascendancy of wisdom in council in opposition to numbers, where the opposition exists; we are therefore content with a constitutional majority and have no faith in a numerical majority even in a court of Bishops.

The other object of the table is to prove that the wealth of the Diocese is arrayed against our Bishop. Really, we might have been spared an ostentatious display of statistics to prove what nobody disputes, and what we have long known and felt. Bishop Onderdonk has not the sympathies of the rich of this world, as a class. He has taken no pains to propitiate them. He has never compromised principle nor sacrificed the dignity of his office to humor their foibles or gratify their vanity. On the contrary he has made many among them his enemies, by faithfully discharging his duty in several painful emergencies, and asserting the dignity of his office. "He has thrown contempt upon us all," was the feeling of a large and influential class after the Bishop had made Mr. Duer understand that he must know his place in Convention. The very offences alleged against Bishop O., as was remarked shortly after the trial by the Evening Mirror, have been offences against the taste and breeding of what are called the upper classes of society. Neither in the judgment of charity—as is proved by the opinion of the six Bishops—nor in the judgment of men of the world—as was shown by the Evening Mirror, need they be construed into offences against morality, however this complexion may be given to them by religious malevolence or aristocratic fastidiousness. And on the supposition that Bishop Onderdonk has been guilty and has deserved to be suspended from his office, who but the rich in this world's goods are found to bar against him that door of mercy which our Blessed Lord has opened to the penitent, and through which he who even denied CHRIST rose to be the chief of the apostles?

The result of the statistical table is in brief that the forty-four clergymen who voted against the Bishop "*represent*" (this is the editor's word) \$42 758; while the seventy-six clergymen who voted for him "*represent*" \$14 626! And lest the general statement might not be sufficiently overpowering, we are pointed in particular to the instances of Grace Church, New York, which has contributed its \$1,850 in the same time that Grace Church, Prattsville, has contributed its \$5 25.

The editor of the Protestant Churchman does not pretend that the parishes of the seventy-six have not contributed according to their ability, nor that the forty-four have contributed more than the rest in proportion to their means. He would not surely thus glorify himself and his party, nor impeach the Christian charity of brethren who differ from him on points of minor importance. All, therefore, that his table proves is that the seventy-six "represent" the poor, and the forty-four "represent" the rich of the Diocese. We deeply regret that the invidious comparison has been made; but since it has been made we desire to be thankful that, in such a classification, our lot is cast with that of the Rector of Grace Church, Prattsville, and not with that of the Rector of Grace Church, New York; with that of the Rector of St. Mark's Church, Williamsburgh, and not with that of the Rector of St. Mark's Church, New York. For we confess that we have not so learned CHRIST as to believe that the widow and her mite are less acceptable to HIM than the rich and the gifts which they of their abundance cast into His Treasury.

I. PROMESSI SPOSI.—THE BETROTHED. *By* ALESSANDRO MANZONI. *A New Translation. Reprinted entire from the last English Edition. In two volumes.* D. Appleton & Co. 1845.

We are far enough from indiscriminately recommending works of fiction, and careful enough how we commend any; the appearance, however, of this famous production, confessedly the culminating point of Italian novel-writing, in so masterly a translation, and such an unexceptionable edition, is an occasion justifying our departing from a rule which is not without its exceptions. We mean to be brief, however, and to point out one or two reasons why, in our opinion, the work should receive attention, rather than to enter on any minute examination of its literary merits or analysis of its structure.

Indeed, as regards its literary merits the verdict of the author's countrymen, as those little acquainted with Italian literature may need to be informed, by which Manzoni stands confessedly at the head of authors of fiction, and takes the same rank which is accorded to the author of Waverly by all who speak the English tongue, will surely be received as presumptive evidence not to be overlooked. In fact, however, it would be unsafe to rest on this mainly; national pride and provincial prejudice are judges too narrow-minded and too much interested to decide fairly even on every-day questions. "The Betrothed" then must, like all candidates for catholic rank and honor, be prepared to meet the impartial scrutiny of foreigners and to stand or fall on its own intrinsic merits. Nay, from the unlikeness of national mind this scrutiny, however just in will, is often in effect incompetent. To satisfy such a test then is more than its nominal value, while to fail may be often the lot of a really deserving production. Still the eclecticism on which alone the republic of letters is dependent, must maintain the rigor of its laws even at the risk of occasional injustice.

Now Manzoni, so far as we are acquainted with the criticism he has received at English hands, has had his countrymen's verdict fully and appreciatingly established. For the impression which in these particulars he has made on ourselves we will only say that with a simple plot and the least possible artificiality of structure the work has more amply repaid us than any thing of the kind which has for many years come before us. The massive simplicity of its structure, the truth of its history, the naturalness of its characters, the force and vividness of its descriptions and the shrewdness of its reflections are equalled in their harmonious union by no living writer of the same class with whom we have any acquaintance.

In the very outset however of an impartial examination of any work the critic will, on philosophical grounds give it a certain rank, when even if failing artistically the position (as regards era, country, or situation) of the writer is such as to give his matter a value or an interest independent of any literary merit. Now over and above any other merit, Manzoni for depicting the social state of Italy in the 17th century, for ushering us into the presence of all its different classes of society, and for presenting us with a faithful reflection of the religious aspect of the times, is a writer above comparison with any that we know of. One such work will outweigh cartloads of "Travels," "Impressions," "Notes," and all the *bon bons,* which while they amuse the leisure and tickle the vanity of modern scribbling tourists, or while away the time of stay-at-home readers, are completely useless in any attempt to fix the true position or ascertain the real *locus* of foreign nations. But "The Betrothed," written by an Italian and an Italian Catholic, in pure unconsciousness of other nations or religions is merely in a philosophical light a valuable contribution to the Christian philosopher's synthesis of religions and their social bearings.

However an English reader may compare Manzoni with Scott, as to depth and vigor of conception, there can be but one opinion as to the vast superiority in a moral point of view of the former. "Moral" is an inadequate expression after all to characterize him; he is a religious writer, not from impulse or design, but from habit and use. None but a Christian we feel could have penned some of the scenes, or uttered some of the sentiments which ennoble the work.

The present translation is an admirable one on the whole, though we notice one or two inaccuracies

of style at which we wonder; a good translator of all literary labors should not be above attending to minutiæ. The edition itself is well printed, on good paper, with leaded type, and taking into view the amount of matter is one of the cheapest books issued from the New York press. "Appleton's Literary Miscellany," of which these volumes are the second and third, will indeed be a valuable addition to any library if it presents us with equally valuable foreign works. Δ.

"RECORDS *of the Proceedings and Debates at the Sixty-First Annual Convention of the Protestant Episcopal Church in the Diocese of New York. By* ROBERT A. WEST. Stanford & Swords, 1845. 8vo. pp. 148.

If any further explanation of the pamphlet with the above title is needed we are constrained to give it by warning its readers against the idea of its being entirely fair and impartial. We know the difficulties which exist in the way of ensuring perfect freedom from bias, but at the same time when speeches on one side are in general reported in full, while the other side is put off with bare outlines of speeches, we submit that something more is evinced than mere inability to take an indifferent view of the contest. We have no room at present to give in detail examples of what we allude to; merely as likely to refresh the memory of those who were at the Convention we ask what idea is given of Mr. Spencer's able argument on Tuesday by the words "Mr. Spencer commented at much length" and "he proceeded in the same strain," (p. 119) while the "talk about it and about it" of Dr. A. and the Rev. Mr. B. and 'Squire C. on the other side is spread over pages. How too, in defiance of all the known laws of expansion of matter Dr. Whitehouse is drawn out nearly seven pages long while Mr. Park's one page seems to have been with difficulty accorded, is a problem which will puzzle many as much as ourselves.

WILEY & PUTNAM'S FOREIGN LIBRARY.

Under this title we have before us the first two numbers of a new series just commenced, in appearance uniform with the "Library of Choice Reading." It is designed to embrace works of a more permanent classical character than the former collection, and to be less limited to those of English authors. The numbers issued are the "Memoirs of Benvenuto Cellini, written by himself and translated by Thomas Roscoe," and among those in preparation are Victor Hugo's "Rhine," Schiller's Historical Works, Schlegel's Lectures on Dramatic Literature, Mitchell's Aristophanes, and Fouque's "Magic Ring." The design is an admirable one, and it would be an impeachment of our national taste to suppose it likely to want support. Such an appropriation of continental European literature is what has been long wanting to enlarge the view and liberalize the feelings of our all-absorbing reading community, in so far that is as their reflection is allowed to judge of what they read. To the many of another class one book is as welcome and as useful as another; even to these, however, we can point out Horace Walpole's assurance that the present Memoirs are "more amusing than any novel."

WILEY & PUTNAM'S LIBRARY OF CHOICE READING.

The 33d number re-introduces to us an old friend and one always welcome, "The Vicar of Wakefield." We know of no American edition in which this standard fiction appears to more advantage, or which will be more likely to increase the number of its admirers. The 28th number is "The English Comic Writers by William Hazlitt," and is marked by all the abilities with comparatively few of the peculiarities of that writer.

H. S. Tanner, No. 237 Broadway, has sent us "The Traveller's and Emigrant's Guide through Texas." It contains a map of the country and much valuable statistical information relating to it.

We acknowledge the receipt of No. 4 of Appleton's Literary Miscellany," which gives us in one the two volumes of Mrs. Grant's "Memoirs of an American Lady, with sketches of manners and scenery in America, as they existed previous to the Revolution."

☞ Considering the Report to the Vestry of St. Peter's Albany, to be a document which many, and especially distant readers who may not be able to procure the pamphlet, would be glad to peruse, we have on the whole concluded to give it entire in our columns.

We are happy to learn that the Rt. Rev. Bishop McCoskry has consented to comply with the request of the Standing Committee to perform Episcopal acts in this Diocese during the ensuing winter.

From the English Churchman.

It would be as useless and foolish as it is, in every way, unnecessary and undesirable, to deny that the efforts which have recently been made to recover and revive those long-neglected Catholic elements which belong to us in at least an equal measure with the members of any other branch of the Catholic Church, have, by the secession of Mr. NEWMAN, received a blow which the united and active opposition of un-Catholic adversaries of all classes and characters has been wholly unable to inflict.

Whether this blow will prove a serious temporary check to the movement—a permanent check it cannot be—depends very much upon the faithfulness and courage of those who have hitherto taken, or who shall hereafter take a part, however humble, in that movement. For our own parts we do not hesitate to say, that great as we deem the loss of such a man, deep as must be our grief and sorrow for him and for ourselves, our hope and our faith in the soundness of the principles which we have, from the first, endeavored to establish, are as strong as ever.

Secessions to Rome, apart from personal considerations for the seceders, and from their influence upon others, have no discouraging effect upon us. We fear their influence upon timid, wavering, and halting friends, and upon ignorant and factious opponents, but beyond this we see in them only calls for increased faithfulness and attachment to our spiritual mother, and for increased diligence in pointing out, and endeavoring to obtain the removal of, all anomalies, defects, and abuses in our practice; convinced as we are that, in proportion as the practice of Churchmen is in harmony with the theory of the Church—in proportion as "Evangelical Truth, Apostolical Order, and Personal Holiness" prevail among us, so will secessions to Rome increase or decrease.

As regards the individual case before us, it would be manifestly premature to say much until the work is published, in which, it is supposed, Mr. Newman has stated the grounds upon which he has left "the only Church in this realm which has a right to be quite sure that she has the Lord's Body to give to His people."* That he has left the English Church upon the Development theory (which may carry a man almost any where or nowhere) is some consolation to those who cannot help feeling, that the *guilt* of his secession lies, in some measure, at the door of those who have treated him as such a man never was treated before. Such considerations as these, however, we leave to one who is far better qualified to touch the hearts of friends and foes, and who, we have reason to hope, will say a few words in the present number.

But though we may not at present refer to this case more particularly, we may be allowed to dwell for a few moments upon the thankfulness which we should all feel that so much learning and piety have been granted to us so long, and at such a time as that in which they began to act extensively upon the Church. (May they have an equally beneficial effect upon the community in which they will henceforth be exercised!) The influence of that learning and piety is visible on all sides of us, and the fruits of it still remain with us, in volumes which, whether we regard their defence of our position, their exposure of Roman errors, or the witness which they bear to grace and holiness in our Communion, speak with an eloquence and truth which no subsequent act or writing of their author can hardly weaken, much less destroy.

Let no one, then, who has put his hand to the plough, think of looking back. The work is evidently of God, and it will receive His blessing if we faint not. It is unreasonable to expect that such a mighty work as that which has been going on for the last few years in the Church, can come to perfection at once, and without hindrances, opposition, and persecution. Sectarianism, selfishness, and secularity, can be only gradually removed, and the slowness and difficulty of the task may be the appointed trial of our patience, courage, and faithfulness. If desertion, death, or cowardice, thins our ranks, shall we abandon the field to our enemies, thereby testifying that we care more for the company of certain Men than we do for certain Truths?

There has been, we fear, throughout the movement, too much looking towards particular individuals; too much resemblance to those who said, "I am of Paul, and I of Cephas," and so Paul and Cephas are taken from us, that we may show whose we are, and whom we serve. It may and must be, to many, a sore trial of their affection towards individuals, and of their faithfulness towards the Church; but if their training and discipline, their self-denial and their patience, are worthy of the name, this trial, long and sore as it may be, can have but one result. They will, as far as the opposition of ignorant, faithless, and worldly men will allow, do their duty in the Church in which God has placed them, and greatly blessed them; they will perform their promises and vows to her, and obey her commands, though they should be left alone in doing so: and they may thus—*and not otherwise*—expect to receive that full measure of rewards and blessings which are the inheritance of her faithful, obedient, and affectionate children: rewards and blessings which as far exceed those which any other communion in this land has to bestow, as the affection of a fond mother exceeds that of a cruel step-mother.

We cannot close these observations without referring, somewhat in detail, to the duties which these secessions to Rome render still more important and obligatory upon all English Churchmen.

We cannot for one moment believe or realize the possibility that any English Churchman who thoroughly understands the theory and practice of the English and Roman Churches, and fairly weighs their respective merits and defects, can deliberately leave his own Church, and join the Roman communion in this country. This would be to us perfectly incomprehensible. We therefore take it for granted that English Churchmen who secede to Rome, do so from one or more of the following causes:

1. They do not understand the theory of both Churches.

2. They have not fully and fairly carried out the theory of their own Church in their own practice.

3. They have weighed the practical defects and abuses of English Churchmen against the theoretical advantages of the Roman Church.

If this be so, it follows that those to whom it belongs to prevent the evil which these secessions are bringing upon the English Church, must address themselves systematically and energetically to the following subjects, the neglect of which, it is to be feared, has brought down this punishment upon us:—

1. The true Catholic theory of the English Church must be explained and demonstrated; and it must be vindicated and distinguished alike from Protestant and Roman error and misrepresentation. But of those errors and misrepresentations we do not, even at this moment, hesitate to say that those on the side of popular Protestantism are incomparably more mischievous and destructive to the English Church, in our day, and are therefore chiefly and primarily to be attended to. Remove them, and men will then have no inducement for leaving us in search of Catholicism.

2. The true Catholic theory of the English Church must be fully and visibly carried out in practice. One man, or set of men, must not be allowed to assert publicly in the Church what others as publicly and as strongly deny. The voice of the Church must silence one and approve the other. One man or set of men must not be allowed and encouraged to break the laws of the Church, and others be allowed to keep them. All must keep them or all must break them; and then men will know what their duty is. But it is utterly impossible that they should know it while heresy and orthodoxy, Protestantism and Catholicism, unrubrical and rubrical practices are allowed, and, by turns, encouraged, in the same Church, diocese, and parish.

In this work we cannot help thinking that the laity—the influential laity especially—are now called upon to take a definite and decided part. When we consider the ignorance, the prejudice, and the apathy which so extensively prevail among those whose duty it is to bring practical abuses and defects before the Bishops, and the utter impossibility that their lordships can, of themselves, ascertain the existence of abuses, it is manifestly the duty of every faithful and obedient son of the Church to inform his diocesan of all palpable breaches of the Church's law, but especially of those which deprive him of his rightful privileges, *e. g.* the mutilation or alteration of the Liturgy and Offices of the Church; the neglect of public catechizing; the withholding of the Daily Prayers of the Church, &c.

Let it not be supposed that we are here calling upon the laity to go beyond their legitimate province. The Church distinctly assigns this task to them, only they are allowed to do it by deputy, through their representative, the churchwarden. But if, as is generally the case, he neglects to do his duty, the laity are obviously entitled and bound to act for themselves in the matter. And it is now tolerably evident that unless they do act for themselves, those evils which are alienating the hearts of their weaker or more sensitive brethren from their common Mother, will continue to be a stumbling-block and an occasion of falling away into schism.

Since writing the above, we have received the following exquisitely touching and characteristic letter, which has been transmitted to us by a friend of the writer, with permission to print it. Though there is no signature there is no reason to conceal that it is by the writer of the two letters on the *Judgment in the Court of Arches*, which have recently appeared in *The English Churchman*.

MY DEAR FRIEND,—Truly "His way is in the sea, and His paths in the great waters, and His footsteps are not known." At such moments, it seems almost best to "keep silence, yea, even from good words." It is an exceeding mystery that such confidence as he had once in our Church, should have gone. Even amid our present sorrows, it goes to the heart to look at that former self, and think how devotedly he did work for our Church; how he strove to build her up. It looks as if some good purposes for our Church had failed; that an instrument raised up for her had not been employed as God willed, and so is withdrawn. There is a jar somewhere. One cannot trust oneself to think, whether his keen sensitiveness to ill was not fitted for these troubled times. What to such dulled minds as my own, seemed as a matter of course, as something of necessity to be gone through and endured, was to his, as you know, "like the piercings of a sword." You know how it seemed to shoot through his whole self. But this is with God; our business is with ourselves. The first pang came to me years ago, when I had no other fear, but heard that he was prayed for by name in so many churches and religious houses on the continent. The fear was suggested to me, "If they pray so earnestly for this object, that he may be won to be an instrument of God's glory among them, while, among us, there is so much indifference, and in part dislike, may it not be that their prayers may be heard, that God will give them whom they pray for,—we forfeit whom we desire not to retain!" And now, must they not think that their prayers, which they have offered so long—at times, I think, night and day, or at the Holy Eucharist—have been heard?—and may we not have forfeited him, because there was, comparatively, so little love and prayer? And so now, then, in this critical state of our Church, the most perilous crisis through which it has ever passed, must not our first lesson be increase of prayer? I may now say that one set of those "prayers for unity and guidance into the truth," circulated some years past, came from him. Had they, or such prayers, been used more constantly, should we be as we are now? Would all this confusion and distress have come upon us?

Yet, since God is with us still, He can bring us even through this loss. We ought not, indeed, to disguise the greatness of it. It is the intensest loss we could have had. They who have won him know his value. It may be a comfort to us that they do. In my deepest sorrow at the distant anticipation of our loss, I was told of the saying of one of their most eminent historians, who owned that they were entirely unequal to meet the evils with which they were beset, that nothing could meet them but some movement, which should infuse new life into their Church, and that for this he looked to one man, and that was N. I cannot say what a ray of comfort this speech darted into my mind. It made me at once realize more, both that what I dreaded might be, and its end. With us, he was laid aside. Engaged in great works, especially with that bulwark against heresy and mischief, S. Athanasius, he was yet scarcely doing more for us than he could if he were not with us. Our Church has not known how to employ him. And since this was so, it seemed as if a sharp sword were lying in its scabbard, or hung up in the sanctuary, because there was no one to wield it. Here was one, marked out as a great instrument of God, fitted, through his whole training, of which through a friendship of twenty-two years, I have seen at least some glimpses, to carry out some great design for the restoration of the Church; and now, after he had begun that work among ourselves, in retirement—his work taken out of his hands, and not directly acting upon our Church. I do not mean, of course, that he felt this, or that it influenced him. I speak of it only as a fact. He is gone, unconscious, (as all great instruments of God are) what he himself is. He has gone, as a simple act of duty, with no view for himself, placing himself entirely in God's Hands. And such are they whom God employs He seems, then, to me, not so much gone from us, as transplanted into another part of the Vineyard, where the full energies of his powerful mind can be employed, which here they were not. And who knows what, in the mysterious purpose of God's good Providence, may be the effect of such a person among them? You, too, have felt that it is what is unholy on both sides which keeps us apart. It is not what is true in the Roman system, against which the strong feeling of ordinary religious persons among us is directed, but against what is unholy in her practice. It is not anything in our Church which keeps Rome from acknowledging us, but heresy existing more or less within us. As each, by God's grace, grows in holiness, the Churches will recognize, more and more, the presence of God's Holy Spirit, in the other; and what now hinders the union of the Western Church will fall off. As the contest with unbelief increases, the Churches which have received and transmitted the substance of the Faith, as deposited in our common Creeds, must be on the same side. If one member suffers, the other members suffer with it; and so, in the increasing health of one, others too will benefit. It is not as we would have had it, but God's Will be done! He brings about His own Ends, as, in His Sovereign Wisdom, He sees to be best. One can see great ends to be brought about by this present sorrow; and the more so, because he, the chosen instrument of them, sees them not for himself. It is, perhaps, the greatest event which has happened since the Communion of the Churches has been interrupted, that such an one, so formed in our Church, and the work of God's Spirit as dwelling within her, should be transplanted to theirs. If anything could open their eyes to what is good in us, or soften in us any wrong prejudices against them, one should think it would be the presence of such an one, nurtured and grown to such ripeness in our Church, and now removed to theirs. If we have, by our misdeeds, (personal or other,) "sold our brother," God, we may trust, willeth thereby to "preserve life."

It is, of course, a heavy thing to us who remain, heavy to us individually, in proportion as any of us may have reason to fear lest, by what has been amiss in oneself, one has contributed to bring down this heavy chastisement upon our Church. But while we go on, humbled, and the humbler, surely neither need we be dejected. God's chastisements are in mercy too. You, too, will have seen, within these last few years, God's work with the souls in our Church. For myself, I am, even now, far more hopeful as to our Church, than at any former period, —far more than when, outwardly, things seemed most prosperous. It would seem as if God, in His mercy, let us now see more of His inward workings, in order that in the tokens of His Presence with us, we may take courage. He has not forsaken us, Who, in fruits of holiness, in supernatural workings of His Grace, in the deepening of devotion, in the awakening of consciences, in His own manifest acknowledgment of the "power of the keys," as vested in our Church, shows Himself more than ever present with us. These are not simply individual workings. They are too wide spread, too manifold. It is not to immediate results that we ought to look; "the times are in His Hands;" but this one cannot doubt, that that good Hand of our God, which has been over us, in the manifold trials of the last three centuries, checking, withholding, guiding, chastening, leading, and now so wonderfully extending us, is with us still. It is not thus that He ever purposed to leave a Church. Gifts of grace are His own blessed Presence. He does not vouchsafe His Presence in order to withdraw it. In nature, some strong rallying of life sometimes precedes its extinction. It is not so in grace. Gifts of grace are His love; and, "whom He loveth, He loveth unto the end." The growth of life in our Church has not been the mere stirring of individuals. If any one thing has impressed itself upon me during these last ten years, or looking back to the orderings of His Providence for a yet longer period, it has been, that the work, which He has been carrying on, is not with individuals, but with the Church as a whole. The life has sprung up in our Church, and through it. Thoughtful persons, in Churches abroad, have been amazed and impressed with this. It was not through their agency, nor through their writings, but through God's Holy Spirit dwelling in our Church, vouchsafed through His Ordinances, teaching us to value them more deeply, to seek them more habitually, to draw fresh life from them, that this life has sprung up, enlarged, deepened. And now, as you too know, that life shows itself in deeper forms, in more marked drawings of souls, in more diligent care to conform itself to its Divine Pattern, and to purify itself, by God's grace, from all which is displeasing to Him, than ever heretofore. Never was it so with any body whom he proposed to leave. And so, amid whatever mysterious dispensations of His Providence, we may surely commit ourselves and our work, in good hope, to Him who hath loved us hitherto. He who loved us amid negligence, so as to give us the earnest desire to please Him, will surely not forsake us now He has given us that desire; and we, amid whatever infirmities individually, or remaining defects, as a body, do still more earnestly desire His glory.

May He ever comfort and strengthen you,

Ever your very affectionate friend,

We are constrained this week in the discharge of our duty as journalists to notice an event on which we would gladly have been spared the pain of speaking. On the day on which our last Number was published, the Rev. John Henry Newman was received into the communion of the Church of Rome, by the iteration of Baptism, at the hands of Dr. Gentili, having resigned his Fellowship on the previous Friday. A blow of equal magnitude, it must be allowed, has not befallen our Church, at least in this our day. Indeed, we know not if any instance can be adduced of a man of competent learning, and really conversant with our system, working himself in this manner out of it. And when we add to this the remembrance of the important services rendered by him, in times past, to our Church, and the instruction we have ourselves derived from many of his writings, not to mention the wonderful power which he possessed of attaching individuals to him, the task becomes even yet more painful. In one sense it cannot be said that the event has come upon up by surprise. For the last eight or ten months, it has been generally rumored that he would resign his Fellowship at the annual meeting of Oriel College, (in the present week); and that this step would be speedily followed by the renunciation of the English Church. What it was which hastened the movement in the manner above related, is not likely to transpire upon positive authority; and we do not care to repeat the report which has reached us, which the readers of our Journal for the last three or four weeks will have no difficulty in guessing. With Mr. Newman of course goes that party of personal friends which he had collected around him at Littlemore.

And now, having confessed the severity of the blow which has befallen us, we may be allowed to suggest what occurs to us in the way of consolation The convulsion will have the effect of placing many persons in their right position, who for a considerable period have of necessity been in a false one. The intention of quitting the English Church—subject of course to any change which subsequent inquiry might induce—was formed by Mr. Newman four years ago. The opposition evoked by the publication of Tract XC., it is well known, had a very great effect upon his over-sensitive mind; and, indeed, led him to despair altogether of the English Church. And it was in that state of mind that he preached those fatal Advent Sermons, which have led astray so many persons. For those who shall hereafter have to write the history of these times, and therein specially to estimate the quality of Mr. Newman's intellectual powers, the great difficulty, we apprehend, will consist in accounting for his acceptance of so miserable a theory, as that the validity or non-validity of the English Church, was to be tested by the continuance of some half dozen individuals, friends of the writer, all of whom, by the way, we believe, unless Mr. Ward were one of the number, still remain with us.

But to return—in this manner it has happened that in heart and intention, Mr. Newman, while nominally with us, has during the last four years been a member of the Roman Communion. In saying this, we charge him with no dishonesty. His desire was to gain time for himself. The wish was natural, but circumstances having raised him into a public position, the danger of misleading others could not be avoided, without committing himself further than he felt it right at that time to do. In effect, a gloom and an uncertainty was cast over those who had long looked up to him for guidance. They had a head, and they had not; and in the mean time, no one else presumed to put himself forward. This spell may even be said to have continued till the appearance of Dr. Pusey's letters in our columns. The position assumed in these letters, we would fain hope, will afford a rallying point even for the most wavering. But though the English Church does not require them positively to *renounce* every Roman doctrine, she does expect that so much of it as they hold, they will hold to themselves, and that while they continue with her, they will throw themselves into her system cordially, faithfully work it out, and if they will, raise it higher.—*Eng. Ch.*

* Tracts for the Times, No. 4.

Clerical Changes.

The Rev. A. C. Treadway having accepted an invitation to the Rectorship of St. Paul's Church, Lewiston, Niagara county, N. Y., desires all communications for him to be directed to that place.

To Correspondents.

"Pennsylvania Rector," "Philo Editor," in our next.

For the Churchman.

DIED, at the New York Institution for the Blind, on the Festival of All Saints, CATHARINE GILMORE, aged 12 years.

Thus early did this little girl find the grave. She was quiet in her disposition, faithful in all her duties, and intelligent above her years. God had spoken to her in her childhood as he did to Samuel, and like him she was not unmindful of the heavenly voice. God called her to pass through the dark valley, and with calm and cheerful resignation she submitted to his will. The Saviour dealt gently with her. He forbade the approach of severe pain, he preserved her faculties unclouded, he gave her a quiet peacefulness of mind in the immediate prospect of death. She fell asleep without a struggle in the arms of Jesus. No relative stood by her bed of death, nor shed a tear upon her grave, but dearer to her than father or sister was the Saviour who said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." She never saw the works of God, or the faces of his children, but we know that she shall behold her Redeemer eye to eye; and we trust she shall see the beauties of the heavenly mansions, and the bright countenances of the glorious company of saints. May angels guard thy precious dust, dear sister. May we together be as angels in the Resurrection of the Just. B.

Died.

At Elizabethtown, N. J., on Saturday afternoon, the 1st inst., in the 69th year of his age, the Rev. Dr. FREDERIC BEASLEY.

Calendar.

November.

9. Twenty-fifth Sunday after Trinity.—*On this and the following Sunday the Collects, Epistles, and Gospels for two of the Sundays after the Epiphany are to be read.*
16. Twenty-sixth Sunday after Trinity.
23. Twenty-seventh Sunday after Trinity.—*On this day the Collect, Epistle, and Gospel for the Twenty-fifth Sunday are to be used.*
30. ADVENT-SUNDAY.—St. Andrew the Apostle.

December.

7. Second Sunday in Advent.
14. Third Sunday in Advent.
17. } 19. } 20. } Ember-Days.
21. Fourth Sunday in Advent.—St. Thomas the Apostle.
25. CHRISTMAS-DAY.
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. First Sunday after Christmas.—The Holy Innocents.

Notices.

THE STRANGER'S GUIDE TO THE PROTESTANT EPISCOPAL FREE CHURCH IN VANDEWATER STREET,

The FREE CHURCH of the Holy Evangelists is open at the usual hours, three times every Sunday, for Divine Service. THE PEWS ARE ALL FREE.

PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK:—

A stated monthly meeting of the Board of Managers of this Society will be held in the Sunday School Room of St. Clement's Church on Monday evening next, 10th inst., at 7½ o'clock.

Nov. 8. THOS. P. CUMMINGS, Rec. Sec'y.

☞ A course of "Practical Sermons on the Christian Life" will be delivered on the Sunday evenings during the coming season, in Emmanuel Church, corner of Prince and Thompson streets. *Seats all free.*

The first, or Introductory discourse, will be preached by the Rev. Prof. HAIGHT, to-morrow evening (Nov. 9th.) Service to commence at 7½ P. M.

PROTESTANT EPISCOPAL CHURCH OF THE MESSIAH, (a congregation of colored persons,) Phœnix Hall, 592 Broadway, seats free. Service every Sunday morning, afternoon and evening, at the usual hours of worship.

On Wednesday evening, religious service or a Bible Class. Rev. ALEXANDER CRUMMELL, Rector.

The Rev. EVAN M. JOHNSON, Rector of St. John's Church, Brooklyn, will preach at the "Anglo-American Free Church of St. George the Martyr," on Sunday evening next. Divine service to commence at 7½ o'clock.

ST. PAUL'S CHAPEL.—Evening service in this Chapel will commence on Sunday evening next, at 7½ o'clock, and continue every Sunday evening, at the same hour, till the first of May. Nov. 1.

CALVARY CHURCH is open for Daily Morning Prayer (Sundays excepted) at 8½ A. M. And for Evening Prayer, on Wednesdays and Fridays at 4½ P. M.

ANGLO-AMERICAN FREE CHURCH OF SAINT GEORGE THE MARTYR, No. 406 Broadway, *Rev. Moses Marcus*, Rector.—Divine Service every Lord's day 10½ A. M. and 3½ P. M.

Seats Free.—British emigrants and English residents are particularly invited to attend.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER,

ST. SIMON'S CHURCH, *Houston street, between Pitt and Ridge streets.*—The services are regularly held every Sunday at half past 10 o'clock in the morning, and at 7 o'clock in the evening. Sunday School at 9, A. M. and at 2, P. M. C. F. CRUSE,
June, 1845. 21 First Avenue.

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 29th of October the Treasurer has received the following contributions:

From Trinity ch, Ulster, $8 for 1844, and $6 for 1845—$14; St Thomas's ch, Brandon, Vt, $3; a friend to "Evangelical Episcopal Missions," half, $2 50; collection at Niles, Mich, $10; St James's parish, Danbury and Bethel, Ct, $30; for the Jews, from Mrs Donnelly, $6; do, from Misses M and S Hogan, $6; St John's ch, Worthington, O, half, $4 50; a parishioner of St Paul's ch, Whitehall, N Y, $1; Grace ch, Port Huron, Mich, $10 75; Christ ch, Guilford, Ct, half, $5; through E Wilcox, Esq, R A in Pa, from A M C, $6; St John's ch, Bellefonte, $2; C W, $5; a lady at Mount Holly, N J, $10; Sunday offerings of Trinity ch, Pottsville, Pa, $10—$33; St David's ch, Cheraw, S C, Rev H Elwell, $10; collection in St Paul's ch, Troy, N Y, Sunday, 26th October, per Rev R B Van Kleeck, rector, $220; collection in St Luke's ch, Phil, October 19th, per E Wilcox, Esq, R A, $363; Missionary station at Covington, Ky, $12; St Paul's ch, Augusta, Ga, collection, 3d Sunday in Oct, half, $55 87; St James's parish, Derby, Ct, per S G Wilcox, Esq, treasurer, $23 34; J B Parker, Esq, Burlington, N J, $50; St Michael's ch, Bristol, R I, per E W Howard, Esq, Treasurer, Mrs Hall, for the Jews, $10; Miss Abby D'Wolfe, do, $1; monthly collection, July, for Illinois, $9; Sept, for Michigan, $4 56; general purposes, $5—$29 56; Christ ch, Sharon, Ct, Rev M Moody, rector, $6 50; Grace ch, New York, Rev Dr Taylor, rector, $130; part of the offerings of St Mark's ch in the Bowery, per Rev Dr Anthon, for Ark and Mo, $30; for Bowling Green, Ky, $10—$40; by the hands of Bishop Doane, his own donation, $30; (St Mary's ch, Burlington, $20 50;) offerings of Christ ch, Poughkeepsie, Rev H Wheaton, collection on 3d Sunday in Oct, $60; collection in St Paul's ch, Detroit, 3d Sunday in Oct, per C C Trowbridge, $82 22; by the same, collected on the same day in St Luke's ch, Kalamazoo, $5; Trinity ch, Cleveland, Ohio, per Rev M T C Wing, $28 31; do, for Nashotah, $5—$33 31; a friend to Domestic Missions, per J A Sparks, $15. Total, $1,312 95.

THOMAS N. STANFORD, Treasurer,
Nov. 5, 1845. 139 Broadway, New York.

FOREIGN MISSIONS.—Since his report of October 29th, the Treasurer acknowledges the receipt of the following amounts:

From S S St John's ch, Bangor, Me, for education of a boy in Africa, 2d annual payment, $20; through E W Howard, Esq, Providence, R I, S school, Zion ch, Newport, 3d annual payment for education of Jno Helme Harris, Africa, $20; Sunday offering, Grace ch, Providence, $3; do, do, for Africa, $1; Ascension ch, Wakefield, R I, for support of Rev Mr Penny, Constantinople, $4 50; St Mary's ch, Portsmouth, for do, $5; Trinity ch, Newport, for do, $30; St Stephen's ch, Providence, for do, $25; Sunday offering, Grace ch, Providence, for do, $50; St Paul's ch, Wickford, for do, $10; Christ ch, Westerly, for do, $25; do, do, for foreign missions, $5; do, do, annual payment, education, Africa, $20; Sunday offering, Grace ch, Providence, for China, $10; Young Ladies' Sewing Circle, St Paul's ch, Pautucket, education of Eliza Taft, Africa, $20; per Rev Wm Taft, St Paul's ch, Pawtucket, from Mrs Eliza A Morris, and Miss Mary Ann Winson, for education of James H Otey, Africa, $20; St Paul's ch, Pawtucket $2—$250 50; St John's ch, Worthington, O, per Rev M T C Wing, half, $4 50; "a friend to Evangelical Episcopal Missions," half, $2 50; Christ ch, Guilford, Ct, Rev S T Bennett, rector, half, $5; through E Wilcox, R A, Philadelphia, S school, St Mary's ch, Hamintonville, Pa, Africa, $5; Female col'd S school, St Andrew's ch, Phil, ann con, support of Joseph Bullock, Africa, $20; Jacob Donaldson, 4th annual payment for education of S P Donaldson, Africa, $20; St John's ch, Bellefonte, Pa, $3 06; 3d annual payment, education Isaac Carmel, Africa, $20; S school, Ch of the Holy Trinity, West Chester, Pa, education of George W Pearce, Africa, $24—$92 06; St Michael's ch, Bristol, R I, E W Howard, treasurer, monthly collection for August, $5; October, $7 09; do, for Ch at Houston, $10—$22 09; family of Mr Peters, Boston, for support of a child in China, under the care of Miss Morse, $25; collection, St Paul's ch, Augusta, Ga, 3d Sunday in October, Rev E E Ford, rector, $55 87; St Paul's ch, Detroit, per J C Trowbridge, R A, collection for Sept, $20 79; offerings of St Mark's ch in the Bowery, N Y, per Rev Dr Anthon, $24. Total, $522 31.

J. SMYTH ROGERS, Treasurer,
New York, Nov. 5, 1845. 69 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From St James's ch, Bethel, Ct, Rev T T Guion, $6; M H, donation, $5; from Thomas Browning, to constitute the Rev Samuel M Haskins a life member, $25; from Thomas Browning, on account of life membership for Rev Benj Evans, $10; Rev R M Abercrombie, annual, $2. Total amount, $48.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street
New York, Nov. 5, 1845.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sum:—

From M H, donation, $3.

THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, Nov. 5, 1845.

The subscriber, Rector of the Free Church of the Holy Evangelists, thankfully acknowledges the receipt of the following sum:

From H L, by the hands of T C Butler, for the poor, $10. BENJ. EVANS, 172 Broome street.
New York, Nov. 5, 1845.

FREE CHURCH OF THE EPIPHANY.—The subscriber gratefully acknowledges the receipt of the following sum:

From H L, by the hands of T C Butler, for the poor, $10. LOT JONES, 77 Second Avenue.
New York, Nov. 5, 1845.

FREE CHURCH OF ST. MATTHEW.—The subscriber gratefully acknowledges the receipt of the following sum:

From H L, by the hands of T C Butler, for the poor, $10. JESSE POUND, 50 Fourth street.
November 5, 1845.

Seamen's Floating Church, Rev B C C Parker, from H L, by the hands of T C Butler, $5.
November 5, 1845.

Just received and for sale at this Office,

REPORT to the Vestry of St. Peter's Church, Albany, of the Lay Delegates appointed by them who attended the Diocesan Convention of the Protestant Episcopal Church, held at the city of New York on the 23d day of September, 1845, and continued to the 30th of the same month. Nov. 8—2t

CHURCHMAN'S BOOKSTORE.
JAMES A. SPARKS,
(Office of the Churchman,) No. 161 Fulton street, opposite St. Paul's Church, New York, (up stairs.)

A SPLENDID PRESENT BOOK.

D. APPLETON & Co., will shortly publish

A BOOKE OF CHRISTMAS CAROLS.—Printed in the Illuminated Style, with Twenty-four beautiful Borders in colors and gold. Copied from the choicest Manuscripts of the Sixteenth Century, preserved in the British Museum, and with four beautiful Missal Pictures of appropriate designs, viz:

The Angels appearing to the Shepherds.
The adoration of Magi.
The Nativity. The Annanceation.

The great improvements which have been made during the past year in Chromo-Lithography will be brought to bear upon this production, and render it the finest specimen of Pictorial Art ever produced, equalling in every respect the delicacy, grace, and splendor of the originals.

The Literary portion will consist of a selection of a selection of the best Old English Carols—and those quaint memorials of the simple piety of a by-gone time—gems of devout aspiration—well deserve the graceful setting that will now be given to them. Nov. 8.

THIS DAY IS PUBLISHED No. 8, for November, 1845, of "The Bibliotheca Sacra and Theological Review." Price $4 per annum.

CONTENTS.

Art. 1.—Remarks on some Philosophical Objections against the Doctrine of the Resurrection of the Body. By Rev. J. Tracey.
Art. 2.—Obligations of the Eastern Churches to the Home Missionary Enterprise. By Prof. B. B. Edwards.
Art. 3.—Trial and Martyrdom of Jerome of Prague. Translated by Rev. O. A. Taylor.
Art. 4.—New Platonism. A Translation of the 15th Book of Contant, du Polytheisme Romain.
Art. 5.—Remarks on the Divine Authority and Authenticity of the Pentateuch. By Prof. B. B. Edwards.
Art. 6.—On Certain Elements of Success in Pulpit Eloquence. By Rev. N. Adams.
Art. 7.—Life of John Calvin. By Rev. R. D. C. Robins.
Art. 8.—The Contest for Supremacy between the Papacy and the Empire in the Middle Ages. By B. Sears, D. D.
Art. 9.—Select Notices and Literary Intelligence.
Art. 10.—Index. Published and for sale by
Nov. 8. WILEY & PUTNAM, 161 Broadway.

IMPORTANT NEW PUBLICATIONS.

COOLEY'S CYCLOPEDIA of 600 Practical Receipts. 1v 8vo $2 25.
Mrs. Grant's Memoirs of an American Lady. New edition. 50 cts.
The Betrothed, from the Italian of Manzoni. 2vs $1, cloth $1 50.
Gertrude, by the author of "Amy Herbert." New edition. 50 cents, cloth 75 cents.
Ollendorff's New German Grammar, by Adler. 12mo. $1 50.
Review of Puritanism, by Thos. W. Coit, D.D., 12mo. 500 pages. $1 50.
Dr. Arnold's Lectures on Modern History, edited by Reed. $1 25.
Dr. Arnold's Life and Correspondence, by Stanley. 12mo. $1 50.
Reed's New English Dictionary, with Derivations. 12mo. $1.
Michelet's History of France, translated, vol. 1, $2.
Kohlrausch's Complete History of Germany. 1v 8vo $1 50.
Taylor's Manual of Ancient and Modern History, edited by Prof. Henry, 1v 8vo, $2 25.
The Miscellaneous Works of Thomas Arnold, D. D. 1v 8vo, $2. D. APPLETON & CO.,
Nov. 8. Publishers, 200 Broadway.

To Clergymen, Theological Students, and Churchmen.

THE undersigned having purchased the whole of the Parish Library of Standard literature, formerly published by the Press, under the Editorship of Bishop Whittingham, beg leave to state that they have made arrangements to re-issue it in new and handsome binding and in perfect order, at a price which will bring it within the means of all to purchase. The works composing the series are well printed, on good paper, with perfect type, in 12 volumes, and averaging about 350 pages, 12mo. They are as follows:—

I. Leslie on Deism, and West on Resurrection, 56c.
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IV. Clement's Epistles (Wake's Apost. Fathers) 62½.
V. Gibson's Pasto'l Letters; Horne on Infidelity, 50.
VI. Sherlock's Discourses, 50 cts.
VII. Sumner on Matthew and Mark, 56 cts.
VIII. and XI. Works on Episcopacy, containing Bowden and Cook, Episcopacy tested by Scripture, &c. &c., 50 cents each.
X. Jebb's Kempis, 56 cts.
XI. Walton's Lives, 50 cts.
XII. Burnett's Lives, 50 cts.

The prices affixed are for single copies. The whole set of 12 volumes will be sold at the low price of SIX DOLLARS, bound in neat muslin, with gilt backs.

HENRY M. ONDERDONK & CO.,
Oct. 25. 25 John street—2t

Just Published and for sale at this Office,

INTERPRETATIONS OF OLD TESTAMENT PROPHECIES QUOTED IN THE NEW.—By a celebrated English Divine.

This production is from one of the most gifted minds of the age, and has been read by many with great delight. Its Hermeneutical principles and Exegesis commend themselves to the good judgment of the candid reader. Its admirable development of the peculiarities of the Prophetic style and method is one of its excellences. No one can read it without being particularly struck with the richness and fulness of that much neglected portion of the word of God, the Prophecies, and without regretting that they form so small a portion of the instructions of the clergy to their people. The future destiny of that wonderful people "the seed of Abraham," and the important part they are yet to perform in the world's redemption as instruments in God's hand, is also shown to be one of the leading themes of Prophecy. To awaken an interest in their behalf and a desire for their spiritual welfare, is the object the publisher hopes to accomplish by the circulation of this volume.

The profits of the work are devoted to the support of the mission to the Jews. Price $1. First American edition. Oct. 25.

HENRY M. ONDERDONK & CO., are about to publish in semi-monthly numbers the Complete Works of the Right Rev. George Horne, D.D., late Lord Bishop of Norwich, with Memoirs of his Life, Studies, and Writings, by William Jones, of Nayland. The first number will be issued about the middle of November, printed on fine paper, with new type. The whole work will be completed in about 16 Numbers royal 8vo., and will comprise the whole of the six volume London edition.

HENRY M. ONDERDONK & CO.,
25 John street.

H. M. O. & CO. have in press and will soon issue,
Private Devotions for the Young.
History of the Churches in New York, No. 6.
Dr. Sherwood's Sermon, preached at the opening of the Diocesan Convention. Nov. 1—2t

NEWEST THEOLOGICAL WORKS.

LIBRARY OF THE FATHERS, vol. 20,	$3 75
Bishop Beveridge's Works, vol. 5,	2 75
Gunning, on Lent Fast,	2 50
Works of Bishop Cosin, vol. 2,	2 50
Chillingworth's Religion of Protestants,	2 50
Quinet, on Ultramontanism, 1v	1 75
Discourses by the Bishop of Edinburgh,	2 25
Select Practical Writings of Robert Trail,	1 00
Select Practical Writings of John Knox,	1 00
Tomline's Introduction to the Study of the Bible,	1 50
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The Pulpit, vol. 47, 1v 8vo	2 25
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Luke Sharp, by Paget, 1v	88
The Christian's Day, by Paget,	1 25
Howard's Lectures on Puseyism,	1 13

Imported and for sale by
Oct. 25. WILEY & PUTNAM, 161 Broadway.

JOURNAL OF THE N. Y. CONVENTION.—Records of the Proceedings and Debates of the Sixty-first Annual Convention of the Protestant Episcopal Church in the Diocese of New York, held in St. John's Chapel, Sept. 24th to the 30th, by Robert A. West. Just published by
STANFORD & SWORDS,
Nov. 1. 139 Broadway.

THE DARK RIVER—AN ALLEGORY, by the Rev. Edward Monroe, has been received by the General Protestant Episcopal Sunday School Union, and it is proposed to republish it as speedily as practicable.
Oct. 18. Church Depository, 20 John st.

BOARDING SCHOOL.—There is a vacancy for two or three pupils in the family of a clergyman in a pleasant and healthy village in the country. The school limited to 12. Apply to Stanford & Swords, No. 139 Broadway. Oct. 11—4t

From the Weekly Tribune.

Life's Work.

All around thee, fair with flowers,
Fields of Beauty sleeping lie;
All around thee clarion voices
Call to Duty stern and high.

Be thou thankful, and rejoice in
All the beauty God has given;
But beware it does not win thee
From the work ordained of Heaven.

To remove the wide-spread darkness,
That the light of Truth may shine;
And recall the child of Error
To Jehovah's holy shrine—

To unbind the iron fetter
Of the maimed and wretched slave;
To uplift the long degraded,
Sin's abandoned victim save—

To encourage suffering Virtue,
Lest despairing it shall die,
And the light of Hope rekindle
In the darkened, vacant eye:

Cheerfully of thine Abundance
To the Sick and Poor impart,
And lift up the weight of Sorrow
From the crushed and burthened heart.

This, the work ordained of Heaven,
This is thine, and this for all—
O be faithful; ever ready
To obey the Heavenly call.

Follow every voice of Mercy,
With a trusting, loving heart;
And in all Life's earnest labor
Be thou sure to do thy part.

Now, to-day, and not to-morrow,
Work, O work with all thy might,
Lest the wretched faint and perish
In the coming stormy night.

Now, to-day, and not to-morrow,
Lest, before to-morrow's sun,
Thou too, mournfully departing,
Shalt have left thy work undone.

From the English Churchman.

The Recent Judgment in the Court of Arches.

LETTER III.

IV. But besides the legal and other grounds for thinking that the judgment affects no one except the individual on whom it fell, there is further evidence both in the charge itself, which was laid against him, and the sentence ultimately pronounced. The charge relates not to subscription, but to the *maintenance* of certain doctrines, and "a scandal or evil report" thereon ensuing. (Art. x.) At least, in more than one place, the Judge disclaims any right to interfere with or rule a person's private conscience; and of course what is privately held cannot (as the Judge says) in the nature of things come any how under the cognizance of the law. What he does, again and again, assert is, that a clergyman has no right to "teach" or "proclaim" doctrines which the Judge held to be "contrary to the 39 Articles;" and then, in one respect, he misinterprets Mr. Oakeley, as if he had claimed the right to teach those doctrines everywhere except in the pulpit of Margaret Chapel (which he did not;) but 2dly, he lays down that the very publication of his letter to his Bishop is such proclaiming or teaching. This he speaks of as "a gratuitous and disturbing movement, calculated to disturb the peace of the Church." Since, then, the Judge does, on the one hand, explicitly disclaim the control over private conscience, and, on the other hand, again and again says that the charge against Mr. Oakeley is that of "proclaiming" those doctrines, I suppose, that, in other places, in which he denies that "the construction of the Articles is to be left to the private persuasion of individuals," he means, as Lord Stowel did, to whom he refers, "so as publicly to contravene them." The Judge distinctly states that he did not sit to pass judgment upon Mr. Oakeley for his mode of subscribing the Articles; and adds for what he did sit: "I sit here to decide whether Mr. Oakeley, has, in this letter, *set forth and maintained* doctrines opposed to those of the Church of England, as set forth in the 39 Articles, or the Constitutions or Canons Ecclesiastical of the realm." Whether the Judge would have condemned even this letter, had he not, by a misinterpretation of Mr. Oakeley's meaning, substituted the word "preach" for "teach;" and so, when Mr. Oakeley disclaimed "teaching Roman doctrine," supposed that he only *disclaimed* "preaching it in Margaret Chapel," and that he *claimed* the right to "teach" it everywhere else, of course, no one can say. Certain it is, that he does lay very great stress upon this supposed claim, without reference to the letter in which it was contained. As the case is not published, I will extract a series of passages, in which the Judge gives his explanation of what he supposes to be Mr. Oakeley's claim.

"If teaching, generally, is what is maintained by Mr. Oakeley here, there can be no necessity for his entering into that full explanation of what he means by not teaching: it is, therefore, in a qualified sense that Mr. Oakeley, as will presently appear more distinctly, draws the distinction between the right to hold and the right to teach Roman doctrine."—P. 66. (1) "He thinks that his duty consists, as I understand him, in abstaining, in sermons and other acts of public ministrations, from the statement of theological opinions, or the recommendation of devotional practices, such theological opinions and such devotional practices being, according to the construction he thinks proper to put on the Articles, allowed by these Articles, but which he admits to be foreign to the views and habits of our Church."—P. 68. "Whether the Articles do admit a minister to hold or state theological opinions and devotional practices foreign to the views and habits of our Church."—P. 75. "Now, I confess, I am not able to follow Mr. Oakeley in this distinction which he has thus drawn. Mr. Oakeley says, 'I claim to hold, I do not claim to teach, Roman doctrines in my public ministrations in your Lordship's diocese.' But, I presume, from this, Mr. Oakeley means to state that he may proclaim this doctrine elsewhere, save in the Church, save in the sermons addressed to his congregation from the pulpit of the Chapel of which he is the minister. But if Mr. Oakeley has this right of holding this doctrine, if he has a right to proclaim this doctrine in every place but in that of the Chapel of which he is the minister, surely Mr. Oakeley can never say that this is mere holding of Roman doctrine. Is it not an affirming and maintaining of these Roman doctrines—of doctrines adverse and repugnant to the Articles of the Church of England?" (P. 77.) "So far as the letter hitherto has proceeded, it should seem that Mr. Oakeley has been contending for the right of holding Roman doctrine, provided he refrains from teaching it in his public ministrations, or obtruding this doctrine, in teaching, upon other parties. But he now goes further, because it is now quite clear from the passage that immediately follows, that Mr. Oakeley not only claims to hold this Roman doctrine, but that he claims to publish this doctrine, and proclaim this doctrine." (P. 91.) "It is quite sufficient for him that he does not teach this doctrine in his public ministrations."—P. 96. (2)

Now, all these passages do entirely misstate Mr. Oakeley's claim. I do not mean, of course, to blame the Judge. I only mention it as an instance, how impossible it seems to be, to understand an undefended case. The sentence was passed under an erroneous impression, and if either the sentence or the severity of the sentence was affected by this construction of Mr. Oakeley's meaning, it was influenced by an erroneous impression. I do not mean to imply that it was; we have no means of knowing; I only mean that we are quite in the dark about it. And certainly very serious misrepresentations have gone abroad as to Mr. O. on the strength of this judgment. What Mr. Oakeley did mean to disclaim was *every sort of teaching every where, what was ordinarily considered to be distinctive Roman doctrine*, i. e. "doctrines allowed," he says, "as I conceive by the Articles, but foreign to the views and habits of our Church." And I may add that I believe that what Mr. O. meant to claim, *without going into any statement as to his personal opinions, one way or the other*, was, *not by virtue of his subscription to renounce any thing which had been formally decreed by the Roman Church*, and this, as distinguished on the one hand, from what, in the Roman Church, are regarded as matters of discipline, and on the other, from any popular abuses on any matters of formal doctrine. In a word, what he meant, I believe, in his original declaration might have been more accurately expressed by "not renouncing" rather than by "holding" such doctrine. The question arose in relation to subscription to the Articles, whether they were intended to reject definite Roman doctrine, or practical corruptions, such as were all around those who drew up those Articles at the time of the Reformation. Now this is a practical distinction, and it is better on such a question not to speak of individuals, but generally. I have myself known and know such, persons of tender minds and scrupulous consciences, who did and do not hold definitely the doctrines especially regarded as Roman, (I use this language because some reject as Roman what is so evidently primitive doctrine,) who, as myself, either do actually, (or if they were not yet sufficiently read in details, did implicitly,) cast themselves with entire faith into the Ancient Church, received every thing which she received, because she received it on an authority out of themselves, not picking or choosing, taking this doctrine and rejecting another, but in good Bishop Ken's words, receiving "the faith of the whole Church before East and West were divided." Such received, *explicitly*, all which they knew the Church to have received; *implicitly*, whatever she does receive, whether they knew what it was or no. I mean that their habit of mind is expressed by the confession recommended to dying persons, as a remedy against temptations to doubt, "Credo quicquid credit Ecclesia." Now persons of this habit of mind, apart from any definite *reception* of doctrine which they might not *see* to be doctrine actually held by the Church, will still shrink from committing themselves to a *denial* of that which might, after all, prove to be of authority. Until it should be cleared up, what is the mind of the whole Church upon such doctrine, they wish, themselves, to remain in a state of abeyance upon it, neither rejecting it, nor yet making it part of their belief. Regarding, according to our pious Bishop Andrewes' prayer, "the western, eastern," (*i. e.* the orthodox Greek Church) "and our own," to be integral branches of the Church, they cannot receive doctrines on the authority of the Roman Church alone. They wait thankfully where God has placed them, looking that He will clear up in His time what is now dark, and unite what is now divided. They consider our Church to be in a state of appeal, waiting for a time when the differences between her and the rest of the Western Church shall be cleared up, if God will. They do not, then, formally accept what is now looked upon as distinctive Roman doctrine, yet neither would they formally reject it, for fear, if it should prove to be true, they might be rejecting the truth. Such would, *e. g.* neither reject invocation of saints, nor yet do they actually practise it; they do not make a definite doctrine "of a purifying process with pain after death" a part of their belief, nor yet do they disbelieve it. They are, as I said, content to suspend their belief about it, any indefinite time, even until their death, if so be, (as in St. Augustine's mind it was a probable opinion only) only holding *implicitly* the entire faith of the Church, *i. e.* denying nothing which the Church really holds. I ought to say further, (although it will pain some) that considering how large a portion of the Church the Roman Communion contains, to how great a degree the doctrines it formally receives are held in the Eastern, how much holiness she has had, and what holy books (the fruit of the Spirit of God,) she has produced, they shrink from declaring that to be untrue, which she has *formally* declared to be true. Unsatisfactory as this state of mind may be to persons, on the one side or the other, who definitely believe or disbelieve these points, upon which these minds are in a state of abeyance, still I know that among them are very valuable persons; pious, devoted, conscientious, loving, liberal, laymen or in the ministry of our Church, of both sexes, young and old, who yet wish, according to their abilities, to do what in them lies to the glory of God in our Church.

And this statement will answer the question which you yourself put. You ask for "a plain, definite, and formal statement," of what those, for whom this letter is written, require. I would say, at once, their desire is, "to be allowed, unfettered, to *receive* all which the Ancient Church received, as matter of faith, and to be required to *deny* nothing, which has been affirmed by Councils extensively received, even although their reception by the whole Church is still at issue." They wish not to be formally committed to any negative statement, which should make our reconciliation with the rest of the Western Church *ultimately* impossible. "The times and seasons" they leave in God's hands; they have no fears in dying where good Bishop Ken died, and in the same faith; but they cannot contemplate (as neither can I myself) our present isolation from the rest of Christendom as a permanent position: to us, individually, it may, and probably will be; any length of the interruption of inter-communion would not disturb them; but they "would not commit themselves to a system which would keep out of sight the ultimate re-union of our own with the rest of the Western Church." This I believe to be the common feeling of an increasing body of persons; attachment to our own Church, implicit reliance in God's Providence, patient trust as to the issue, so long as they are not required formally to deny whatmay, after all, (they think) be true.

Now to such it is an inexpressible relief to be told, if they can, that our Articles are thought by any in whom they place confidence, not formally to contradict any doctrine formally received in the Church of Rome. I, myself, believe that they do not, but popular errors only. This, as I understand Mr. O., is what he really meant. The nature of the claim is marked, I believe, in such passages as the following, although I ought to say that the tone of the context is more decided than others might feel themselves justified in using. They were read in the course of this sentence. "I should deem too well of my Church to suppose, without overpowering reason, that she directly and unequivocally contravenes the decrees even of later Councils." (p. 113) "Now I may say what I do mean by my exceeding reluctance to accept Anti-Roman limitations of our Articles and Prayer-book." (p. 100.) The negative is all which he meant to claim, that he claimed not to accept, by virtue of his subscription, anything which should contravene the decrees even of later Councils. In whatever degree then the Judge believed him to claim more than this, his judgment went, as I said, upon a wrong impression. And thus much the Judge allows, that he was not bound to preach against Roman doctrine; at least, he admits that it is a question which lay beyond the province of his Court. What, then, Mr. O. claimed was only what thousands of the clergy must act upon, unless they would occupy their time very unprofitably. We have, as Mr. O. feelingly says, too much to do. "It is in the very rudiments of faith and practice that our flocks, as a general rule, need to be instructed." As all are allowed not to controvert, so Mr. O. claimed not to reject, formal Roman doctrine. So, then, the *practical* effect of his claim, if allowed in our Church, would be that clergy should be at liberty to be in a state of neutrality as to Roman doctrine, only teaching positively what their flocks ought "to know and believe for their soul's health." And this the Judge, although somewhat unwillingly, admits; for, after having commented severely upon the negative effects of Mr. O.'s claim, he sums up this part thus: "Whether it be right or proper, that he should in his public ministrations enter on controversial questions as to the principles of the Church of Rome, as distinguished from those of the Church of England, is not for this Court to say."—p. 87.

Yet there is another class of passages, in which the Judge confines himself to the act of the publication of the letter to his Bishop, as in itself constituting the offence, apart from any teaching anywhere, in any way, except so far as the letter itself involved it. I subjoin some:

"Mr. O. does not content himself with simply holding this doctrine; if he does not teach them in his public ministrations, is not this letter now under the consideration of the Court, sufficient to show that he maintains and affirms this doctrine? For that is the question which the Court is called upon to decide." (p. 79): "he must be taken to mean that he is entitled to hold, and as appears by this letter, professes to hold" (p. 107): "he claims to hold, he claims—as it appears from his letter, not only his right to hold but to proclaim them to the world, not only to address a letter, by way of private explanation, of the course of conduct pursued, to his Diocesan, if he so thinks it his duty to do; but to proclaim, as he has done by publishing this letter to the world at large, the extent of that claim he makes, and the universality of the doctrine of Rome which he claims himself to hold" (p. 131.) "I confess I can put no other construction upon the passages, which the Court has necessarily been driven to examine, than that he does hold *and profess*, and claims a right to hold *and profess*, all the doctrines which are taught in the Roman Church." (p. 146.) "It is the whole range of Roman doctrine which he *professes* to believe, and to have *a right to profess his belief to the world*." (p. 147.) "To sign them in a sense, as justifies him holding *and maintaining* doctrines contrary to those of the Church of England." (p. 158.)

And more pointedly, in another place, he states that the claim in itself involves a contradiction, since the very fact of claiming to "hold," does in fact involve "teaching:"—

"How that claim to hold them is to be made out, without in some degree teaching them by public declaration, or by public writing to the world, it is difficult to conceive. It cannot be that the mere holding of the doctrines proclaimed as the belief of the party who asserts them, can be held to be objectionable either to the University or the Church; for who can know what are the doctrines held by the party as distinguished from preaching, publishing, or teaching? They must be set forth to the world in some way or other; otherwise how could the University or the Church define what were the secret thoughts or intentions which a party held, as opposed to the Articles of the Church?" (p. 71.)

And, certainly, whatever a person avows that he holds, that, in proportion to his influence, he does, in a way, teach. Since people do, and must, follow the guidance or the track of others: any declaration, on the part of one to whom, from office, or character, or any other ground, others look, has its influence, more or less, upon those who so look to him. The very avowal is to them a recommendation. This was very observable in the manner in which, at the very beginning of the controversy, the thoughtful author of Tract 90 stopped short, advisedly, of his own conclusions, lest by avowing that certain doctrines or practices were compatible with our articles, he should occasion people, in an unreal way, to adopt them. Of course, even this influence is exerted in a much less degree, if Mr. O.'s claim had been understood to be what it really was, "not to renounce," rather than to "hold" all Roman doctrine. If a person holds any doctrine positively and says that he holds it, certainly all the weight which he, in any way, has, from thoughtfulness, or piety, or station, goes to recommend it to others; if it is true for him, it is true for all. The negative statement which Mr. O. really meant to make, is very different; it, of course, would have its influence, (as far as his own extended,) in diminishing the repugnance of others to the doctrines which he claimed not to reject. But negative influence is very different from positive. A person cannot in any way be said to "teach" what he simply does not deny. He may be accused of indifference, but he cannot be charged with teaching.

The judgment, then, in this case, seems, in two ways, to leave others free, whose private opinions may, more or less, correspond with Mr. O.'s. First, in that what is, in all the passages of the "judgment," so pointedly condemned, and is alone condemned, *is* the overt *inculcation* of the doctrines, which Mr. O. was understood to claim to "hold." 2ndly, in that it relates to the positive "holding," not merely to "the non-renouncing" of such doctrine. Of course in saying this, I am not expressing any thing as to Mr. O.'s belief, into which I have no business to enter, one way or the other. I am speaking of the judgment only, as it may affect others. And this distinction is of importance, since there is, I believe, a large class of persons who wish simply "not to renounce" such doctrine, *i. e.* (as I have attempted to explain their meaning) to remain, simply, in a state of abeyance as to subordinate doctrine, which was not part of the deposit of the faith from the first, was not part of the "*regula fidei*" accounted necessary to salvation; and, since they cannot clear it up for themselves, nor does the Church for them, wish only not to be called upon to pronounce positively upon it one way or the other. The case of such persons is in no way affected by this decision, for the plain reason, that the Judge never had it in his mind; there is no allusion to it. But even beyond this, the grounds of the judgment itself fall in with the terms of the latitude in signing the Articles, claimed for others, and doubtless for himself also, by Archbishop Laud. He allows very large latitude, on the condition that any "disturb not the peace of the Church."(3) And with this, again, coincides the view of the many writers who claimed for the Articles to be "Articles of peace;" not as if, on points of faith, (as the doctrine of the Holy Trinity, or original sin, &c.) a person might disbelieve, if he but held his "peace," but that, on other points, the Articles were intended (as they bear in their title) "for the avoiding of diversities of opinions." This has been, at least, a view held extensively in our Church, so that it cannot be said to be got up for the occasion now. Those who have held it have been Bishops, not all of one school, but some of them the greatest of those whom God has raised up from our Church,(4)—Archbishops Bramhall and Laud, Bishops Hall, Taylor, Bull, and Stillingfleet. And certainly, if there is any subject upon which such a principle can legitimately be applied, it would be upon subjects on which no positive doctrine is stated, which are mere negations. Certainly, if people are allowed, without rebuke, to call the blessed truth of regeneration in Holy Baptism "a deadening heresy," though so strongly confessed in our Liturgy, they should, for very shame, not interfere with others, who claim simply "not to renounce," to be silent upon certain doctrines.

The "Judgment," then, in this respect, throws us back upon our own consciences. It declares, again and again, that what it condemns is, "the holding and *maintaining* certain doctrines," so as "to disturb the public peace." And this I have myself thought, this long time, to be, in the present perplexed state of things, the only line to take, to "seek to have a conscience void of offence;" and then, if at peace within, not to seek to approve ourselves without. If now, after laboring these ten years, people are so little understood by so very many, even on the first principles of what they would teach; if the very object they have had all along at heart, is not yet understood, but is thought to be wholly a question of things external,—how can any hope to be understood upon subjects, in themselves much more complicated, and upon which, as being foreign to us, there is such entire ignorance? What Mr. Oakeley says of those to whom he ministered, "I very much doubt whether twenty members of my congregation, or one poor person in my district, (except actual Roman Catholics,) know even what Roman doctrine is," is true, I suppose, of the great body, even of educated people, throughout England. Of course, without a special study, directed to this end, people cannot know how much of what they hear or read of, belongs to the popular system, how much is fixed by formal decrees of the Church of Rome. It is not a practical question to individuals, either in the Roman Communion, or our own. Those in that Communion naturally live in the practical system which they have received, without inquiring, ordinarily, how much of it is actually obligatory; those in ours, while they are satisfied that our Church is the channel of God's grace to them, have no need to inquire about the details of a system in which they are not placed. The whole question is between the Church, as a whole; not for individuals, who, after all, cannot solve it. To speak to them of "holding," or "not renouncing," "all Roman doctrine," meaning, thereby, that only which is required by the *letter* of the Councils, does, in fact, mislead them. In the recent vote in the Convocation of Oxford, I suppose, it is little to say that, of those who condemned Mr. Ward almost all supposed him to go much further than his words went to. Practically, then, I should say, it seems to me the part of charity, amid our present disquiet, for any one who feels any difficulty, to make up his mind in the sight of God, and with prayer for His gracious direction, whether or no his mode of subscription (whatever it be) be reconcileable with his position in our Church; and if, in His sight, as in the Day of Judgment, we fear not that He will disapprove what we do, not to heed the judgment of man. If any cannot decide for themselves, it were best for them (I should have thought) to have recourse to some one in whom they can place confidence, and who has studied the subject definitely, and abide by his judgment. We are often the worst judges in our own case. It is useless, on the ground of candor, to make declarations, which, when made, can only be misunderstood. And to this alone, I think, this painful sentence leads us. It condemns public statements as "gratuitous and disturbing," and so sends people the more to the sanctuary of their own conscience, there to hearken to the voice of God, and act accordingly, irrespectively of man's opinion.

(To be continued.)

FAMILY SCHOOL FOR BOYS.

THE subscriber, an Episcopal clergyman, will receive into his family a limited number of pupils, for instruction in the various branches of English and Classical Education. It will be his endeavor to impart a thorough knowledge of every branch attempted, and to inculcate sound morals and correct habits.

His residence is in the pleasant and healthful village of Wilton, Conn., six miles from Norwalk.

Terms.—$75 per Session of five months, commencing on the 1st day of November and May, respectively. Each pupil furnishes his own bed, bedding, towels, napkins, brushes, books and stationery.

References.—Right Rev. T. C. Brownell, D. D., L.L.D., Rev. W. Cooper Mead, D.D., Norwalk, Ct.; Rev. Samuel Seabury, D.D., Rev. B. I. Haight, New York; Rev. J. Brown, editor of the Protestant Churchman; and the clergy of the city of New York generally. R. D. Weeks, Esq., Morris Ketchum, Esq., Wm. B. Ballow, Esq. D. H. SHORT.

Wilton, Oct. 16—4t

TO CLERGYMEN, PROFESSIONAL GENTLEMEN, and others,

The subscriber having removed his Bindery to 140 Fulton street, would respectfully offer his services to all persons having Libraries, and Books to rebind and arrange, and can confidently assure them that from many years experience in the business, they cannot fail to be suited. Books bound after any pattern, libraries repaired, &c. &c. All work done will be warranted. Gentlemen will be waited upon at their residence by addressing a note to the subscriber, or leaving it at this office. ASA L. SHIPMAN,

May 31—tf 140 Fulton street.

FRENCH LANGUAGE AND LITERATURE.

THE Evening Classes for Ladies and Gentlemen, conducted by Prof. A. S. Villeplait, at Abbott's Institution, 412 Houston street, continue to meet twice a week, at half-past 7 o'clock. The plan embraces three departments, on different evenings, one for beginners, another for those who are somewhat advanced, and a third for persons who have an acquaintance with the language, but would like to study with an able instructor the best productions of the French tongue, together with all the minuteness of idiomatical and grammatical construction.

☞ Applications may be made at the Institution, or at the residence of Rev. Gorham D. Abbott, 258 Fourth street, Washington Square. Nov. 1—2t8

HOLY BIBLES.—Stanford & Swords, 139 Broadway, have on hand an extensive assortment of Bibles for pulpits and families in various bindings, which they offer very low. Oct. 25.

ST. MARY'S HALL.—The Winter Term will commence on the first of November. Application o the Rev. R. I. Germain, Burlington, New Jersey.

ST. MATTHEW'S HALL,

Port Colden, Warren County, New Jersey.

THE Winter Session of this Institution will commence on the first day of Nov. next. This is strictly a Christian School for boys, conducted on decidedly Church principles. The pupils are all treated as the sons of the Rector, and particular attention is paid to their moral, physical, and mental improvement. Young boys of *five* and *six* years old, and *upward*, are received. The terms are $75 per session of five months, payable *in advance*. The number of pupils being limited to *thirty*, application should be made early to P. L. Jaques, Rector.

References.—Rt. Rev. Bishop Doane, D.D. L.L.D., Burlington; Rev. Samuel Starr, P. Dickinson, Esq., Henton; Rev. W. Staunton, Morristown, New Jersey; Rev. Dr. Ogilby, New York; Rev. F. Ogilby, Philadelphia. Sept. 13—8t

EDUCATION.

REV. R. T. HUDDART'S CLASSICAL AND COMMERCIAL BOARDING AND DAY SCHOOL—Fourteenth street, between University Place and Fifth Avenue.

This establishment, which has lately been removed from Houston street, is now prepared for the reception of an increased number of Boarders. No expense has been spared to render it a complete, well arranged school for boys. It has been built expressly for the purpose intended, under the direction of one of the first architects in the city, and Mr. Huddart has much satisfaction in presenting to his friends and the public, an institution, in which every requisite for the accommodation, convenience, and comfort of his pupils is combined, and such as the experience of many years has suggested. The situation is perhaps the most eligible which could have been selected for the purpose, as regards health and facility of access. All the advantages of the best instructers and professors are available, whilst the benefits of a country residence are gained by the out-door athletic exercises which can be enjoyed in the spacious play-ground.

Further information as to course of study, and other particulars interesting to parents, may be obtained on application to Mr. Huddart at his residence in Fourteenth street.

N. B.—The number of *Day Scholars* and *Day Boarders* being limited, vacancies will be filled as they occur.

TERMS—For Boarders, $300 per annum, (without accomplishments,) *Day Boarders*, $50 per quarter; *Day Scholars*, $30 per quarter. Oct. 18—4t

BROWN'S POINT SCHOOL.

Rev. John Croes, *Principal.*

THE Winter Session of this school will commence on the first Monday in November. The school is limited to ten scholars, and there are now five vacancies. Terms $150, payable half yearly in advance. Brown's Point is a very healthy place, and is accessible from New York by steamboat daily. Circulars may be had at the office of the Churchman. S 20—2m

ST. MARK'S HALL, *Orange, Essex County, N. J.*, Rev. Anthony Ten Broeck, A. M., Rector.

The undersigned, with the approbation, and at the desire of the Bishop of the Diocese, is about to open an Institution for the instruction of boys. The pupils will be taught the various branches of a full course of English and Classical Studies; and the Institution will be conducted on the principles of Christian Education.

There will be two sessions, of five months each, in every year. The first session will begin on the 1st of November, and be followed by a vacation of one month. The second session will begin on the 1st of May.

For the accommodation of those who desire it, pupils will be received for the *opening session* as early as the 15th of Sept.

The charge *per session* is $100, payable in advance. This charge includes every thing but clothing, books, and medical attendance.

Orange is pleasantly situated about thirteen miles from New York, and four from Newark. It is easy of access by the Morristown rail-road, which passes through it, and by stages from Newark. It is well known as a location favorable to health.

A large and convenient house has been secured for the present, which will afford every accommodation to a limited number of pupils. It is proposed to provide for a larger number, by the erection of suitable buildings for the permanent use of the Institution.

Communications, either to obtain further information, or to apply for admission of pupils, may be made to the subscriber, addressed—"St. Mark's Hall, Orange, Essex co., N. J."

August 30, 1845. ANTH. TEN BROECK.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

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